

JAN 12 1987 PER/BX/Pnoi/c36

# Abuse of elderly a growing problem

Jeff Adams

CALGARY, Alta. — Experts say the biggest task facing anyone dealing with abuse of the elderly is getting people, including the victims themselves, to agree the problem exists.

Preliminary studies indicate one out of every 25 senior citizens — more than a million North Americans — are victims of physical, psychological or financial abuse. They are pinched and slapped, ridiculed and ignored, used

and exploited.

But only a small fraction of the cases are reported, and an even smaller fraction come to light through information provided by the victims.

"It takes a long time to build up trust to the point where they'll tell you anything," said Annette McCullough, outreach supervisor at the Kirby Centre for senior citizens in Calgary.

The U.S. government's House Select Committee on Aging concluded in 1980

that four per cent of America's elderly are abused in some fashion — either in their own homes, those of friends and family, or in institutions.

## Canadian facts

There are no nationwide statistics for Canada. But a 1982 Manitoba study uncovered 402 cases of abuse, representing 2.2 per cent of the 18,000 elderly people in the province being cared for at home.

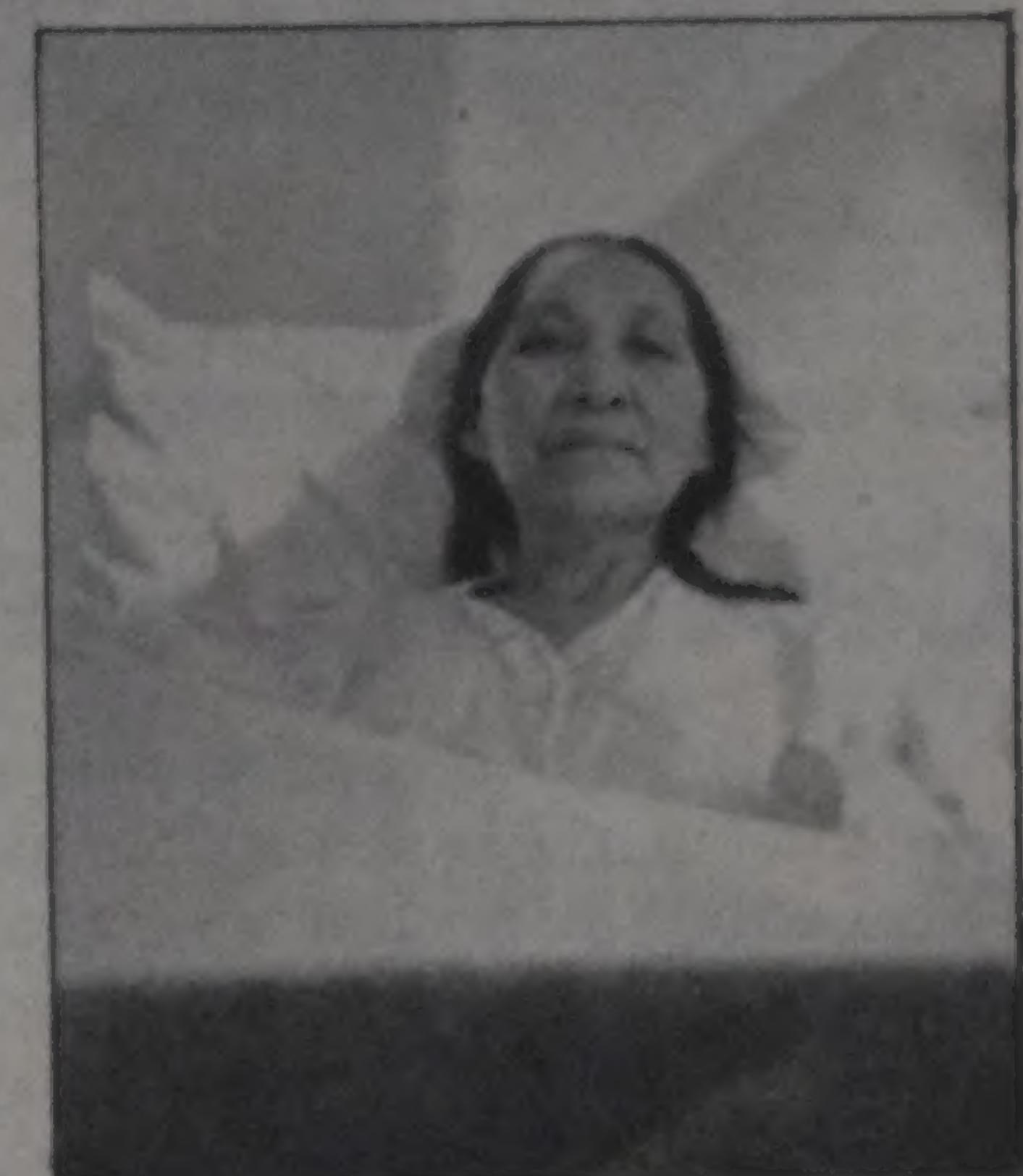
A survey of Alberta's health care professionals, conducted by the provincially funded Senior Citizens Secretariat, uncovered about 500 cases of elder abuse during the last five years.

Experts fear the cases reported so far are only the tip of the iceberg, in the same way the first statistics about wife abuse and child abuse sparked a massive amount of complaints and publicity.

"The reporting now (of elder abuse) is only when it's so obvious it can't be ignored," McCullough said.

A Canadian government report on aging published in 1982 said 12 per cent of the population, or 3.4-million people, will be over 65 by the year 2000. About 770,000 will be 80 or older — an age when physical and mental frailties mean greater dependency and thus greater risk of abuse.

At the same time, the number of younger people able to care for the aged is falling. Canadians are having fewer children, and less of those children are either financially or physically capable



Helpless elderly people especially are victims of abuse.

of caring for their parents.

## Secrecy cloud

The number of people at risk of abuse is growing dramatically," said Sandra Hirst, a University of Calgary associate professor of nursing.

Hirst said most abuse victims choose to keep their stories secret because they fear embarrassment.

"Nobody wants to admit their kids are abusing or neglecting them."

Hirst said other victims keep quiet

Continued on page 4...

## Thinkbit

*It used to be that an ass didn't talk; nowadays it's a miracle when an ass shuts up.*

From a book of Frisian sayings

# Calvinist Contact

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and Lewiston, NY — see page 2

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## Criminal Code to be renovated

Stan de Jong

OTTAWA — The first volume of a revised Criminal Code has been tabled in the House of Commons by Justice Minister Ray Hnatyshyn. Volume II is due to be published in 1987, and the final section is expected to appear in 1988.

### Defects of the present Code

The present *Criminal Code* is obsolete and seriously defective. Enacted in 1892 and revised in 1955, it has since been subjected to a patchwork of amendments.

It uses archaic language and unfamiliar words such as "seditious," "forcible detainer" and "mischief." It continues to forbid witchcraft, duelling,

cockpits, three-card monte and other hoary relics of the past.

"To wander through the *Code* is to stare into the face of the ghosts of all the social evils thought, at one time, to threaten the very fabric of Canadian society," said Vincent Del Buono, Department of Justice liaison with the Law Reform Commission that does the revision work.

Further, the present *Code* is outdated, incoherent, inconsistent, incomplete, overly complicated, sometimes illogical, and, according to famous Toronto lawyer, Edward L. Greenspan, in some respects in violation of the *Charter of Rights and Freedoms*.

Continued on page 5...



## Jesus lives in prisons

On page 10 and 11, three articles dealing with policing and prisons are featured. The journal of a prisoner is especially poignant. Can you imagine life behind bars, behind a wire fence? Ron Dube describes such a life. He admires the painting which God displays outside his window. But he would like God to change a few things in the picture, like barbed wire, fences and patrol guards. Perhaps more Christians can become part of the picture of prisoners? "For I was in prison, and you visited me," said Jesus. Read the material on these pages and think about it.

BW

## Ottawa defends recognition of Canada by UN

Larry MacDonald

OTTAWA (Canadian Scene) — As Canada's Governor General accepted the 1986 United Nations' Refugee Award at the National Arts Centre recently, two groups that assist refugees said Canada doesn't deserve the honour.

The Nansen Medal was presented to The Right Honourable Jeanne Sauvé by the UN High Commissioner for Refugees, Jean-Pierre Hacké. The medal came to Canada "in recognition of the major and sustained contribution to the cause of refugees." It is named after the Norwegian humanitarian-explorer Fridtjof Nansen, who became first high commissioner for refugees. Last year (1986) marked its first awarding to an entire country.

Minister of State for Immigration Gerry Weiner said the award recognized a co-operative effort by Canadians in sponsoring resettlement in this country of nearly 60,000 refugees from Indochina. He added that the award would act as a spur for greater efforts by Canada.

### Narrow definition

However, Weiner's words brought a sharp reaction from Michael Schelew, president of the Standing Committee of Canadian Organizations Concerned for Refugees, which acts for several private agencies and individuals. Schelew said he was concerned about a cabinet policy decision last May that narrows the definition of refugees eligible for admission. If the decision winds up on the law books, then the whole exercise "makes a mockery of the Nansen

Medal" said Schelew.

In November the policy decision went to cabinet and will be followed by a draft bill. Passage would deny access to four types of refugees: those with protection in another country; persons who have been in Canada for six months without making a claim; those making a claim a second time having been once refused; those served with a removal order by immigration authorities.

### Abuse of system

Schelew had support from Helga Kurtz-Karder, chairman of the Inter-Church Committee on Refugees. She stated that government moves threatened the partnership between governments and churches. She said, "It would be tragic if this moment of triumph should coincide with restrictive practices so alien to the spirit of Nansen."

Weiner defended the government saying the refugee admission system, now swamped with 20,000 refugee claimants in Canada, has been abused by spurious claimants. Some of these claimants have found a way into the Canadian system thus causing a strain on our resources and the credibility of the system, he said. He added that the legislation will be generous and humane.

### In this issue:

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Some special poetry . . . . . p.14

# Calvinist Contact

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## Celebrate the Supreme Court decision

As the new year is pulling away in first gear, it still feels good to think about that Supreme Court decision, way back in December 1986, to uphold Sunday laws. The last editorial on the subject was satirical, poking fun at the commercialism of our time. This is going to be a no-nonsense editorial — no twists, no turns, just straight-from-the-heart Chretien talk.

First, we need to update a statement made in our previous issue about British Columbia's policy to let municipalities decide the matter of Sunday shopping. According to recent news stories, the Attorney-General of British Columbia has decided to put forward provincial legislation that is intended to protect the Sunday as a common day of rest. Perhaps B.C. is not as secular as Rev. Arie Van Eek thought it was. Are the Christian politicians there making an impact?

### A righteous judgment

Doesn't it feel good, though, to have the highest court in the land recognize the priority of family life over the marketplace? Can you see the judgment as a response to God's general revelation? We ought to praise God for that, copiously. What the court did, in fact, is give equal priority to the need of the population to replenish itself spiritually. Encouraging people to take a break from the pressures of the work-a-day world is not a sectarian act.

Of course, one could not expect a present-day Supreme Court to base its decision on a recognition of the Christian sabbath. Affirming the Sunday as a day of rest makes eminent sense in the light of historical developments, and is a bonus for the churches, but it is not essential.

The church has worshipped God in times and places when there was no common day of rest. And if our society should ever change in character so that the government or the courts decide that Saturday be the common day of rest, the church should not hesitate to shift the worship services to Saturdays. One day is as sacred as another (Paul, at least gives us the freedom to think that way in

Romans 14:5), even though we prefer the first day of the week, in honour of the resurrection of Christ.

### No special privileges

Christians, when they seek to influence legislation, can take three approaches. One, they can become a self-interest lobby — fight for the things that matter to them. "No Sunday shopping so we can go to church." Second, they can turn that self-interest into what's best for others. "No Sunday shopping because everybody should keep the sabbath." Third, and this is the approach we favour, they can promote justice for all. "No Sunday shopping because families and workers need protection from the dictates of the marketplace."

The first approach asks the state to allow one faith to ride roughshod over other faiths. The second, asks the state to bend other people's consciences in a well-meaning, father-knows-best way. The third, seeks no special advantage for itself, nor does it deny others an opportunity to live out their beliefs. It trusts that our Lord will take care of the special needs of His church. It does not saddle the state with the task of convincing others of the blessing of worshipping the Lord, but leaves that witnessing task to the church and to individual believers.

### Use and celebrate

In the meantime, let's capitalize on the continued opportunity to observe the New Testament sabbath on Sundays. That is not a question of a specific formula for Sunday observance. It's more a matter of consciously deciding on a style that will do justice to the day of rest. Let God be worshipped and let as many people as possible have the opportunity to re-create their routine lives.

The Supreme Court decision is worth a little Sunday celebration. How about a dance of the elders as they waltz down the aisle — for starters?

## Why God gets angry

"The shocking message of the pre-exile prophets was that one of the decisive reasons why God destroyed Israel, was that they mistreated and exploited the poor!" The quotation comes from a circular entitled *Orientation*, published by the Potchefstroom University for Christian Higher Education. This sentence and the article it comes from should have the effect of making most readers a little uncomfortable.

It may occur to us that the Church of Christ, whether in South Africa, as the article describes it, or in North America, does not understand the biblical message concerning the poor any better than the Jews of pre-exile times. Most of us add to our houses and vineyards and get caught up in the same current of consumerism as anyone else. Most of us have two incomes and have nothing to give to the poor.

Prophets of doom tell us that the church is in danger because of false teachings. I suppose that will always be true in the church: conservatism and liberalism will continue to slay their thousands. But could it be that "blissful" ignorance concerning the lot of the poor is even more dangerous to the health of the Church of Christ?

Matthew 25 has some interesting things to say about this. Jesus tells His disciples that at the end of times the sheep will be separated from the goats. Do you know what yardstick will be used for this separation? It's whether you were good to the least of the brothers and sisters of Christ — the poor.

### A friend to the poor

The track record of established churches is not good in this

matter. The church has a history of siding with the privileged in society, of being comfortably established and of being unable or unsuitable to provide a home for the disadvantaged. Throughout the centuries it has been up to non-church groups like the Salvation Army and other urban missions to identify with the poor. Strange that the church can deal with the poor at arms length in foreign countries, but has nothing to offer at the local level. Perhaps not so strange. Foreign mission is the mission of only a few. The rest of us get by without a change in life style.

Why should the church be concerned about the poor? Because we ought to remember that we ourselves are poor — we have nothing and are nothing apart from God. But also because God is a friend to the poor. If we want to be a member of the family of God, we too have to become friends to the poor.

A church that is busy helping the poor won't have time to be liberal or conservative! Can you imagine a church which in the name of Christ has become a friend to the poor being in danger of having its candle blown out by the angry breath of God? If you can, you had better rewrite chapter 25 of Matthew.

## JUST A MOMENT/HERMAN PRAAMSMA



"... Jesus said, 'Let the children come to me, and do not hinder them, for to such belongs the Kingdom of heaven.' (Matthew 19:14)

I made a resolution last year to write today's column.

Before writing anything else in 1987, I wanted to write about our mentally handicapped children, and the mentally handicapped children that live in our communities. You simply have to know about the Friendship program. Those of you who are already in the know may rededicate yourselves today to spreading the story to others, or sharing your *Calvinist Contact* with a neighbour.

Towards the end of 1986 I was privileged to see and hear a presentation by Herman de Jong, the director and promotor of Friendship Groups Canada. "Friendship" is a very special program published by the Christian Reformed Church's Board of Publications. It is a program aiming at the mentally handicapped.

And what does it aim at them? The gospel of the love of our Saviour, Jesus Christ, that's what. And it does so in such a beautiful, natural, lovely and effective way that it moves your heart if not your tearducts. This program is so well received by the group it serves, that these mentally handicapped children (and adults) would be willing to miss anything in their week, except this evening, their program.

The program is a very costly one. It took nearly \$1-million to develop and fine tune. It includes many visual aids and carefully prepared teachers' manuals, so that the program can be taught by virtually *anyone* willing to make time and give of themselves. Some teachers are in their early teens — and loving every minute of their involvement!

This program is a very unique one. It is the only program in North America that seeks to let God's mentally handicapped (special) children come to know and love their Lord. It is used by many denominations other than the CRC, but not nearly enough people know about this program yet. What an opportunity this presents!

The program is very evangelistic. There are people in your neighbourhood who have children living with them who are mentally handicapped. People who would love it if a church group would take some active interest in their child and his/her needs. What an open door! And what a beautiful thing to do in your community. Show the gospel at work — Jesus coming to seek out little ones He cares for.

"Friendship" takes very little effort to get off the ground. Find out the extent of the need in your church and community. Commit yourselves to give some time — each student needs his/her own teacher in this one-to-one program. Contact Herman de Jong at P.O. Box 333, Jordan Station, L0R 1S0; tel: (416) 562-7478. He loves to come and help you get started.

This program is one of the greatest assets our church has. If the Board of Publications published nothing else, it would have justified its existence. Get to know this program and be proud (in a humble way, of course, eh?!).

Can you believe that Herman de Jong does this costly, unique, evangelistic, beautiful work on a *part-time* basis? Why? Because there is as yet not enough interest in and finances for the work.

I am making an appeal to you: vote with your cheque book. This is *worthwhile* in the deepest sense of the word.

Get involved in 1987.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ontario.

## Letters

## In appreciation

Eight is enough to do the job in style  
Eight is enough, to walk that extra mile  
Eight is enough to search about, then act  
Eight is enough to create a fine  
"Calvinist Contact."

Have a meaningful Christmas and a  
blessed and prosperous New Year.

Jean Zomer,  
St. Catharines, Ontario

## Sauce for the goose ...

Re: Dec. 5, 1986, issue of C.C.  
(Received Dec. 10) — on page 5, the  
author of "And miles to go before she  
sleeps" is identified as J.A.  
MacDougall, MD (emphasis mine)  
below the title, and as Dr. J.A.  
MacDougall in an endnote.

I do not intend any disrespect for the  
medical profession but I note a contrast  
in that, on page 17, the author of

"Establishing religious traditions" is  
identified simply as Alyce Oosterhuis at  
the beginning of the article as well as in  
the endnote. This author does hold a  
Ph.D. degree, I happen to know, and I  
suggest that what is deemed appropriate  
for one ought also to hold for the other  
(regardless of practices that from time  
to time appear to be followed by such  
media as the CBC).

Consistency of approach probably  
would be the best solution — either all  
with or all without.

W.H. Vanden Born,  
Edmonton, Alberta

## Reader chimes thanks

Just opened the Christmas issue of  
C.C. and spotted your gift of four  
translated children's songs. Thanks! I  
hope to try one on my granddaughter  
some time soon, and I do hope they will

## Longer Letter

## Support Christians in politics

After more than 35 years of hard work, perseverance, and prayer we may praise the Lord in knowing that at least 10 Christians were elected to the B.C. legislature in the recent provincial election. For a change, we find ourselves in a position to have some influence on others, rather than just sitting on the wayside, complaining about every move the government makes.

It is a sad fact to know there are Christians out there who feel they must condemn other Christians for getting involved in politics. These people must take a serious look at their outdated views and the implications which are evoked by them. The fact that they are concerned about witnessing to others, but have little understanding on how to accomplish this, is a disconcerting thought. It is an issue that makes many shake their head in disbelief, because of the obviously misdirected values of these people.

Politically, it seems many of us Christians have lived an entire life of skepticism and negativism based on Christian principles. However, these principles in question tend to be defined a bit differently from one Christian to the other.

## Witnessing in politics

But what is the point? The point, I would suggest, is to spread the word of the Lord to as many as possible. Through political involvement, the possibilities are great. However, voting blank on a ballot or refusing to acquaint oneself with our political structure will not influence a soul. Not in itself. An individual must decide for himself how he is to witness. Then he must try to do it, in hopefully a successful manner. If someone should choose politics as a vehicle to witness, let us try to support that person, not judge him harshly.

Firstly, a politician must gain the trust of individuals in his constituency by portraying a desire to deal with relevant issues. Then, and only then, is it wise to witness his beliefs to his voting public. Particularly when the issue may raise controversy, as our belief in the Lord has proven to do throughout history.

A common example of this is a missionary serving in a foreign country. The missionary would be foolish to go in preaching right off the bat. He must first make an effort to understand the people and to live with them as they are. This is how a missionary gains a people's trust. Let's face it, do you care to listen to and believe in a person you do not trust? Hardly. But once you have faith in persons, you will be ready to listen to what they have to say.

## Careful and prayerful

The difference between a Christian politician expressing his beliefs in an extreme manner and one who enters his beliefs in a more subtle fashion, is that the latter has a sense of reality. The Christian politician who carefully thinks out his next moves, is the one who will have more impact on his constituents in the future. In fact, he may have a chance of dissuading the staunchest non-believer.

In the past, as well as today, Christians in many countries have been excluded from public office, law practice, medicine, etc. In Canada, Christians are fortunate to be in a position to help guide our governments morally and ethically. I appeal to you, my brothers and sisters in the Lord, to pray for those who are in such a position. Pray for strength and wisdom, for sometimes both are hard to find.

Finally, let us try to use some common perspective in this situation. Remember what we stand for, and also remember, people are not all the same. Let us not pretend we have all the answers. For although we know the solution, the road to that solution can often be an extremely difficult one.

Martin Olivier,  
Victoria, British Columbia

be welcomed by many.

I so enjoy meeting you time and again in the pages of C.C. As I was thinking, after reading your report on the completion of Holland Christian Homes including the belltower: "Superior output,"

Say the bells of Bert Witvoet.

Marie de Jong,  
Calgary, Alberta

## Modernistic language

(translated from Dutch)

We received your Christmas issue and we were annoyed at how you described the birth of Jesus:  
Jesus was an immigrant.  
Jesus was a drifter.  
Jesus was a black sheep.  
And finally, The stranger takes over.  
Is that Bible language and Bible teaching? We find it very sad. We resign

as readers of your paper. It's pure modernism.

Mr. and Mrs. Chris Otten,  
St. Paul's, Ontario

## Tuyl lifts the spirit

It is with pleasure that I read "Pressreview" or "Persoverzicht" by Rev. Carl Tuyl.

During these often depressing times it is good to know that somebody can see the comical side of our daily news.

It is not only comical, but often very thought provoking.

Thanks for the articles.

Tina Rombaut,  
Canning, Nova Scotia

## News

# Christian Farmers seek maximums on grain aid

GUELPH, Ont. (CFFO) — Christian farmers in Alberta and Ontario want the federal and provincial Agriculture Ministers to set firm family farm maximums on the payments from their billion-

dollar deficiency program for grain producers.

"Maximums are necessary to guarantee that the funds will not worsen the financially precarious position of many struggling family farmers."

says a joint statement issued by the two organizations after a consultation in Guelph early in December.

### Unfair advantage

"Across-the-board hand-

outs based solely on the amount of grain produced will help the established farmer much more than those who need the money to pay last year's interest," says Bill Jongejan, newly-elected President of the Christian Farmers Federation of Ontario. "The competitive edge of well-established producers will increase much more than the viability of the one-third of family farmers who are struggling to survive. The money, if not well targeted, will hurt family agriculture more than it will help."

John Vander Meulen, President of the Christian Farmers Federation of Alberta agrees, "Without targeting, the program will not bring effective relief to those who are already in trouble."

### Concern for grain feeders

In addition, the joint statement argues that all grain producers, including those who

feed it to their own livestock, must receive the deficiency payment.

"We believe this is necessary if this billion-dollar deficiency payment is the beginning of a series of subsidies over the next few years," says Bill Jongejan. "Our more stewardly family farms, those that combine livestock and land enterprises, will be disadvantaged if farm fed grain is not eligible. Over a period of time, low feed prices will lead to surplus livestock production resulting in a double loss for diversified family enterprises."

In other business, the fourth annual consultation of the two Christian Farmers Federations renewed their commitment to *Earthkeeping*, their joint publication on faith and agriculture. Free trade was also discussed. The Federations have adopted very similar resolutions giving conditional support for the inclusion of agriculture in the bilateral trade talks with the U.S.

# C.C. does not favour Sunday opening

A number of C.C. subscribers, after reading our Christmas issue (Dec. 5), phoned us, expressing dismay with the "Christmas Toy Sale Ad" on page 21. This "ad" by the McRae's Toymart says that the store is open on Sundays.

In one case, the matter received consistorial attention, followed by a letter requesting an explanation of our stand on Sunday store opening.

We can reassure our readers that we do not place ads that advertise Sunday openings.

The "Christmas Toy Sale Ad" was not an ad, nor is there such a store as McRae's Toymart. The "ad" was an illustration accompanying Rev. H. Wildeboer's article on Christmas pornography.

Granted that the placing of this illustration is a bit off to the side of the article, there still are three clues that tell you that it is not a real advertisement.

1. The caption underneath explains the connection with the story. It is an example of "syncretism," of "ads via TV

papers and pamphlets that make us and our children lustful and greedy for more."

2. Did you notice that C.C. always places its real ads at the bottom of each page, towards the outer corner?

3. Did you notice that this toy "ad" does not have an identifiable location?

And as for them who still doubt our word, we challenge them to come up with a better exegesis.

Stan de Jong

# Abuse of elderly a growing problem

... continued from page 1. because they fear increased abuse or being forced out of the home.

"They feel trapped," she said. "What an awful way to spend the rest of your life."

Hirst described the most common abuse victim as a woman in her 70s or 80s who is physically and/or mentally frail. Her handicaps make her dependent on someone — usually her daughter — and create special problems. She often wanders away, yells uncontrollably or fails to control bowel functions.

Caring for someone like this is an obvious strain. But the most likely abuser is a middle-aged daughter who is either ill-prepared or reluctant to provide care. There are often other problems in the home: alcoholism or drug abuse,

unemployment, financial pressures or rebellious teenagers.

### Understandable problems

This abuse is by no means evil," said Dr. Doris Christoff, co-ordinator of the psychogeriatric program at Holy Cross Hospital in Calgary. "It's frustration and a lack of understanding about the normal aging process."

Dr. Muriel Lezak, writing in the *American Journal of Clinical Psychology*, suggested the abuser may deserve some sympathy: "One who has not cared for an ill, helpless, confused, old person may not comprehend the helplessness, rage and frustration involved."

McCullough teaches a two-week course, entitled You and

Your Aging Parents, in which she tells students not to be surprised if the tensions involved in providing home care build to the point where they're tempted to take a swing at Mom or Dad.

"We're acknowledging it happens so they'll have someone to talk to."

McCullough also tells students not to feel guilty if they don't think they can handle responsibility, even if that means breaking a promise made many years earlier, to care for an aging parent.

She advises her class to ignore the family or societal pressure to keep Mom or Dad at home if a reputable institution presents a better alternative for everyone involved.

## Christian Reformed World Missions Status Report

\$9,113,284

Budget for 1986-87 Financial Year — **3.9% less than last year**

55%

Percentage of budget from denominational quota

48%

Percentage of budget from gifts, offerings, and

missionary support by churches

\$2,078,950

Income as of 11-30-86

\$2,031,050

Disbursement as of 11-30-86

\$47,900

Income is over disbursement

**Income from December to March must significantly exceed disbursement in order to maintain operation during later "lean" months.**

29

Positions awaiting funding and staffing

560

Missionaries and family members

581,726

People attending worship services in churches established or served by your missionaries

20,854

Baptisms last year



# C.S. Lewis film wins international Emmy award

NEW YORK, N.Y. (EP) — "Shadowlands," a film based on the life of Christian writer C.S. Lewis, was named Best Drama at the 1986 International Emmy Awards Nov. 24. More than 30 television dramas from around the world were considered for the award, which was presented at the Sheraton Center in New York City at the annual banquet of the International Council of the National Academy of Television Arts and Sciences.

The Emmy tops a list of impressive honours for "Shadowlands," which had previously won two Academy Awards from the British Academy of Film and Television Artists — Best Drama and Best Actress, the latter for Claire Bloom's portrayal of Lewis' wife, Joy

Davidman. The film also won the Chris Award at the Columbus Film Festival.

Lewis' romance late in life with Joy Davidman, their marriage and her untimely death from cancer form the dramatic core of "Shadowlands." Bill Nicholson wrote the screenplay, drawing heavily on Lewis's own *A Grief Observed*. Norman Stone directed, and actor Joss Ackland portrayed Lewis.

The film marked a unique collaboration of the British Broadcasting Corporation with several religious groups, including Gateway Films of Lansdale, PA; the Episcopal Radio-TV Foundation; EOTV, the government-funded evangelical broadcasting company of Holland; and Lella Productions of Great Britain.

# New program develops young leaders

Ellen Zwart

TORONTO, Ont. — A new program designed to give young people, aged 15 to 24, experience in community leadership will be launched this month in Ontario. The program follows on the heels of a successful pilot project last year in Thunder Bay and Ottawa.

The Ministry of Citizenship and Culture, in co-operation with the Ontario Association of Volunteer Bureaux and Centres, will provide opportunity for 880 young people in 22 communities to gain valuable experience by

working for a year as board or committee members for local volunteer organizations.

The Ministry is providing the Volunteer Bureaux with a \$329,000 grant to conduct the program. The Bureaux is an association dedicated to the growth and development of voluntary action in Ontario.

Ten programs will be started throughout the province this year.

## Pressreview

**I**t was a week of coming and going. The old year went, the new year came. Soviet émigrés returned home from the United States to Mother Russia, and crowds of refugees arrived at Mirabel, the majority of them Turks.

★ ★ ★

Monsieur B. Mulroney, the great anti-patronage crusader, presented another old friend with an appointment to the Senate. He hopes for a year of better political fortune. His government was a bit accident prone, but the kinks may now be straightened out.

Free trade remains the big priority item on the prime minister's agenda. The tempo of the negotiations has been stepped up. To hear Monsieur B. Mulroney explain it: our very future depends on the success of these negotiations.

A lot of people are not totally convinced of that, among them our beloved socialist Edward Broadbent, who is basking in the warmth of hitherto unknown popularity. Could he be our next prime minister? Not very likely, but he has never been closer to being *numero uno* in our hearts. There is now even a real McCoy, French-speaking Quebecois in the NDP caucus. He came via the Liberal and PC parties, slightly used with considerable mileage on him, but he is, nevertheless, the real thing.

**M**onsieur B. Mulroney was interviewed on TV. He said that the federal government won't be "throwing money at the provincial governments in an attempt to increase its support among voters." Well spoken. But what about that new prison in Port Cartier? Of course, that was not built there to increase support among voters.

★ ★ ★

Poor Ma Bell gets no respect from the CRTC. That governing body had already said earlier that Ma was ripping off its customers. Now to add to the old lady's misery she has been told to cut down its rates for long distance calls. In a feeble gesture of defiance, the venerable company has decided to up the charges for operator-assisted telephone calls.

★ ★ ★

Another one who got no respect was premier Robert Bourassa, whose house was broken into while the family was away. Former premier Lougheed has landed a very nice job as consultant to the government of the North-West Territories. I would like more news from that region of our country, but it is hard to come by, like penny candy in Holt and Renfrew stores.

★ ★ ★

**T**he book of Samuel speaks of "the time when kings go off to war"; apparently it was that time again in the war between Iran and Iraq. With holy fanaticism, reminiscent of the religious insanity of the medieval crusades, young men bombed and bayoneted each other to death. This gruesome bloodbath is the more amazing because there is no overt attempt from the superpowers to stop it. On the contrary, there seems to be a concerted effort to supply both sides with ever more means to kill ever more people. Could it be that secretly there is a wish for the continuance of this madness?

★ ★ ★

The insanity in South Africa continues behind a new version of the Iron Curtain policy. Tears over the beloved city have become a flood, and hope for that beleaguered part of the world is fading fast.

★ ★ ★

The world watched with amazement, however, as the other Iron Curtain began to rip. Demonstrations in China! Paris, yes, of course, *c'est la vie*. But China? And dissident Shakarov freed from exile? A knowledgeable journalist called it the secular equivalent of the Reformation and counter Reformation of the

16th century. He may well be right. The Chinese did not know what they started when they allowed Coca Cola into their country.

★ ★ ★

**T**he Danes have a problem. They cannot keep each other apart. There are 389,000 Jensens, 350,000 Nielsens, and at least 298,000 Hansens and, of course, not to forget 160,000 Christensens. That reminds me of my time at Calvin when there were so many John DeVries that they began to classify them by provinces and states. We had a John DeVries from almost every province and Canada. Even that was not enough. There was, I recall, one student registered as John DeVries, Alberta III.

★ ★ ★

In 1962, the good leaders of Wilkinsburg, PA, buried a time capsule, then swore each other to secrecy lest vandals dig it up. It was supposed to be opened recently as part of the town's centennial celebrations. But, alas, nobody could remember where they put it.

★ ★ ★

There are some of my ordained as well as unordained acquaintances who have totally discarded the possibility that they could ever be wrong in whatever area of life. For their benefit, I record here the experience of the University of

Minnesota Art Museum, where for 30 years they proudly exhibited an oil painting of a famous artist, only to learn recently that the painting was hanging upside down for all that time. Humiliating!

★ ★ ★

**I** make no resolutions or predictions for the New Year, and with respect to my good wishes I am a universalist. I wish one and all a prosperous 1987 — Voortman as well as Hollandia, Eatons as well as The Bay, the Orthodox Christian Reformed Church as well as the I-guess-not-so orthodox Christian Reformed Church; and, not to forget, of course, my readers.

May your socks come out of the washing machine in pairs, may women fashions endure another year so that no new wardrobes have to be purchased. May your furnace persist and your roof keep you dry. May your cat not vanish, and your dog not howl at night. May your neighbour be peaceful. And when you shave yourself in the morning, may the mirror show a face that you like. May you keep the crabgrass out of your lawn. And may you regard yourself with a degree of self-mockery; for none of us is as important as he thinks he is.

Enough already!

Carl Tuyl is pastor of the First Christian Reformed Church of Kingston, Ontario.

## Criminal Code to be renovated

... continued from page 1

### The proposed Code

The proposed Code seeks to repair these defects. It uses familiar words in ordinary usage to outdated technical terms. It avoids "deeming provisions" and complicated sentence structure, and uses instead a simple, straightforward style.

"The proposed Code is evolutionary not revolutionary," said Mr. Justice Linden, "it keeps all that is good in the existing *Criminal Code* but improves upon its style, structure and arrangement."

The Commission hopes that, over the next few years, the proposed code will stimulate further study and work by Parliament, "ultimately leading to the enactment of a new *Criminal Code* for Canada which is modern, logical, clear, comprehensive, restrained where possible, and strong where necessary, reflecting the fundamental values of justice, humanity and freedom in Canadian society."

### What do you think?

The Commission would appreciate receiving your comments and suggestions. To obtain a free copy of the complete Report, write to: Law

Reform Commission of Canada, 130 Albert St., 7th Floor, Ottawa, ON K1A 0L6.

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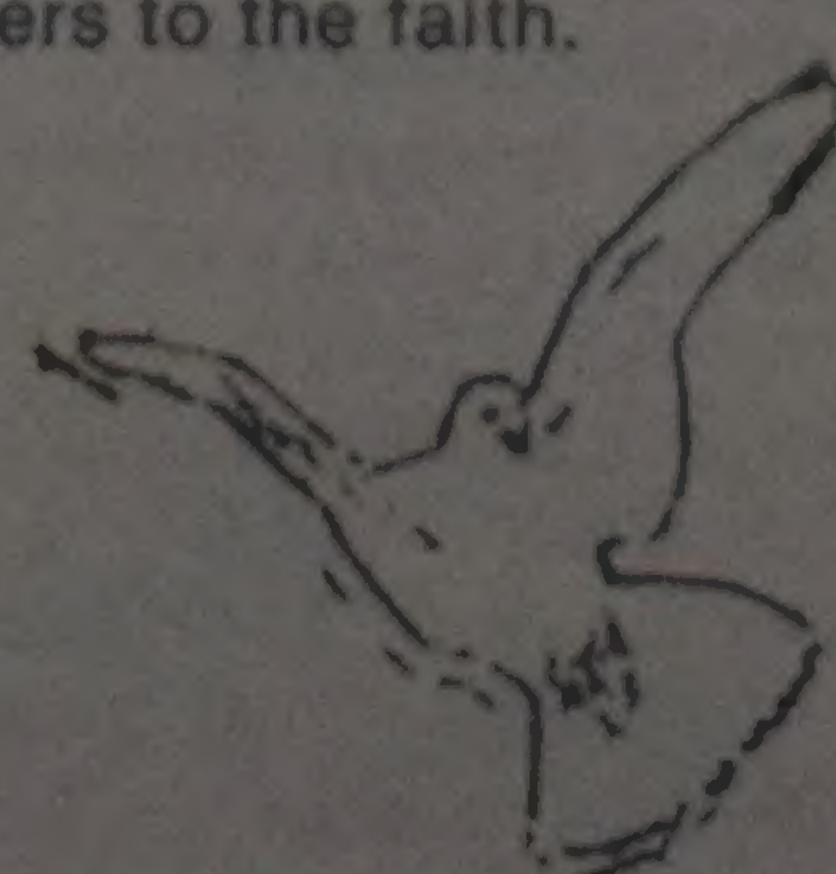
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## Church

### Pastoral Pondering Rejoice in the year of our Lord

Henry Jonker

We have all had numerous occasions to greet each other over the year that is just passed. And, often, when first meeting we've asked the common question: "how are you?" Equally often has come the reply: "Not too bad considering the circumstances."

Occasionally, when such a response is probed, we discover that the person so responding really meant what he or she said. When people respond "not too bad considering the circumstances" they may well be indicating that they feel weighed down. And isn't it true? We all live "under" certain circumstances.

We live under the circumstances of having shortcomings in our lives. All of us make mistakes. Some circumstances are not under our direct control such as unemployment, illness, trouble with children. Further, there are those circumstances that leave us totally bewildered such as death in our families.

As well, there are the uncertainties of living in an increasingly polluted world. We are all affected by international events which daily flash before our eyes on television: world hunger, the senseless wars and killings, the murder in the streets of our supposedly civilized cities. There are even circumstances within our own church and denominations that affect us.

Indeed, as we look back on the year just passed, we can all think of circumstances that give us reason to be downcast and, even, pessimistic about the year to come. But should they? Should circumstances make it impossible for us to rejoice? The answer for us as Christians must be a resounding no!

#### Cutting through

Stuart Briscoe in his wonderful little book on Philippians, *Bound for Joy*, gives us a good illustration of what it means to live "through" and "triumph over" our circumstances. He alerts his readers to Paul who, when writing to the Philippians, was in prison. Yet, he refused to let the circumstances in his life rule his life.

Paul's attitude of making the best of his life and ministry under the circumstances in which he found himself made it possible for him to see something positive in almost everything ... even his imprisonment.

Paul, in other words, refused to live "under," in the sense of subject to the circumstances in which he found himself. That made it possible for this prisoner for Christ to even say "rejoice in the Lord always!" Rejoicing, then, is not something reserved for pleasant and prosperous circumstances. Joy in the Lord is something we Christians may always have in every circumstance.

You may well think that Paul is really not recognizing the struggles you may be going through. But he is! The challenge for all of us, in every year of our Lord again, is to dare to come to grips with whatever circumstances we live in, working "through" them and then daring to serve the Lord "in" them. To be sure it will be a year that will bring with it its ups and downs. But we may stand firm in the Lord — and, standing firm in the Lord we can say "all is well. "All is well" if not in this life then in the life to come!

Henry Jonker is pastor of Trinity Christian Reformed Church, St. Catharines, Ontario.

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## Scholar says Baruch wrote eight Old Testament books

SAN DIEGO, Calif. (EP)—

Similarities in style and language among Old Testament books indicate that a scribe of the fifth century B.C. named Baruch ben Neriah probably wrote most of Deuteronomy, Joshua, Judges, Jeremiah, First and Second Chronicles, and First and Second Kings, according to Dr. Richard E. Friedman, professor of Hebrew and comparative literature at the University of California at San Diego.

Friedman insists that his study of writing style casts doubt on the authorship of much of the Old Testament, and also says a clay seal more than 2,500 years old bearing the

scribe's signature confirms Baruch's existence and makes it possible to link him to Old Testament scriptures.

"This presents an even greater challenge to fundamental Christianity and Orthodox Judaism than the argument over evolution because it is a challenge to the texts themselves," Friedman told a nationwide science briefing co-sponsored by the National Science Foundation and the Council for Advancement of Science Writing. "It goes to the very nature of the writings, not just the first few chapters of Genesis which deal with the creation."

Baruch ben Neriah is

identified in scripture as a scribe to the Prophet Jeremiah. Friedman said similarities between the construction in Jeremiah and that of other Old Testament books makes it clear that Baruch wrote or edited books believed to have been written by Moses and others.

"I don't know of any serious scholar today who continues to believe that Moses wrote those books," Friedman said. "They were probably compiled by a Hebrew priest in exile in Babylon during the fifth century [B.C.] by weaving together the work of two or three other authors."

Friedman will publish his findings in May in a book titled *Who Wrote the Bible?*

## Catholic Register editor resigns

Ellen Zwart

TORONTO, Ont. — Peter Howell, editor of the *Catholic Register* for less than a year, has resigned his post, according to a statement released by publisher Father Sean O'Sullivan.

Howell disagrees with those who suggest he was forced out of his job by critics who think the paper expresses opinions contrary to the teachings of the Roman Catholic Church.

Letters began pouring into the *Register* when Howell took over as editor six months ago, accusing the paper of taking liberal stands on issues such as abortion and dissenting members of the church.

One of Howell's most vocal opponents was Joseph Borowski of Winnipeg and president of the Alliance against Abortion. He threatened to cancel the 100 subscriptions for his parish. Although he claims to have supported the paper for years

as a pro-life paper, Borowski's opinion is that the *Register* now "marches to the beat of liberal drummers."

Howell plans to return to the *Toronto Sun*, a paper he

worked on for five years as labour reporter before joining the *Register*.

The *Register* has a circulation of about 40,000, mostly in Ontario.



Father Sean O'Sullivan (publisher) and former editor, Peter Howell.

## Church news

### Christian Reformed Church

#### Called

— to Westmount, Strathroy, Ont., Rev. Fred Koning of St. Alberts, Alta.

— to Bethel, Brockville, Ont., and Second, Sarnia, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.

#### Change of Address

Kincardine Christian Reformed Church, P.O. Box 155, Kincardine, ON N2Z 2Y7

Rev. John E. Top, 16 Victoria St., E., Mount Brydges, ON N0L 1W0

Rev. Henry Pott, 1080 Mina Ave., Victoria, B.C. V8Z 2N8

Redeemer Christian Reformed Church, 1232 Blackwell Sd. R., Sarnia, ON N7T 7H2. Clerk: Harmen Vander Meulen, 1570 Bove Ct., Sarnia, ON N7S 4A6

### WINNIPEG, Man. (MCC)

— "A New Covenant" is the title of a statement that a number of Canadian church leaders are planning to release soon, in preparation for the First Ministers' Conference, scheduled for the spring of 1987. That Conference is the final one in the current series designed to define the aboriginal rights provisions in the Canadian Charter of Rights and Freedoms adopted in 1982.

The church leaders say: (1) that "the idea of covenant-making has deep spiritual roots"; (2) that past covenants, including many treaties, "were often misused and broken... by the newcomers, who wanted this land for their own"; (3) that this contributed to many of the current social problems among the native people.

The church leaders state

further: (4) that the "native people have the right to be recognized, culturally speaking, as 'peoples' and 'nations'"; (5) that a new covenant should "affirm their rights and responsibilities as self-determining nations and societies within Canada"; (6) that they need an adequate land base in order to "reclaim their self-understanding as a people" and "for developing and sustaining a viable economy"; and (7) that they should be able to set up "their own cultural, social and religious institutions to meet the needs of their own peoples."



## Financial troubles in the Vatican

From youth on, we have heard that the Roman Catholic Church is fabulously rich. Especially the Vatican was supposed to be the owner of numerous expensive properties and an untold number of priceless art treasures. Apparently the situation is not as hopeful as we thought. The Pope also has financial worries. In *The Catholic Register* of Dec. 6, 1986 we read that the Vatican's deficit has risen "out of sight."

Cardinal G. Emmett Carter says the popular notion that the Vatican is materially wealthy is "simply a myth," and in fact it is fighting a serious financial shortfall projected to be \$56.3-million (U.S.) for 1986.

The situation is so severe the church has been forced to sell off some of its real estate holdings and the Pope has had to repeatedly dip into a fund of "freewill offerings" sent to him by the faithful, the cardinal writes.

Cardinal Carter is the only Canadian member of a 15-member council of cardinals from around the world whom the Pope has asked to study the finances of the Holy See and of the Vatican City State.

The council of cardinals met in Rome Oct. 20-21, and Carter says it found that this year the deficit in a certain metaphorical sense went "out of sight." It was a jump of almost \$20-million over last year and can be covered only by the use of reserves.

The cardinal said he is hopeful the Vatican will soon publish its first public

## Canadian Church Scene

Jacob Kuntz

financial report, to encourage the faithful to make donations to defray the deficit.

### More prisons?

The (Anglican) *Canadian Churchman* of Dec. 1986 contained a report on the findings of the House of Bishops concerning Canada's criminal justice system. All bishops agreed that this system is badly in need of change. Those of us who have had closer contact with that system can hardly disagree with the conclusion of the bishops. We read:

Statistics were presented which reveal that we rely on prisons in administering justice more frequently than many other countries and that we use them in a discriminatory manner.

Native people, the poor and the illiterate are more likely to be sentenced to jail terms, rather than receive an alternative punishment, such as a fine or probation.

Canada's prison population per capita is among the highest in the world's democratic countries. We imprison 108 people per 100,000 total population, compared to 67 per 100,000 in Australia, 76 in Italy, 71 in France, 63 in Denmark, 46 in Japan, and 34 in The Netherlands.

An argument that Canadians are more criminally inclined compared to others can hardly be sustained. Rather, a more logical conclusion is that we more commonly resort to prison sentences than alternative forms of punishment, such as restitution to the victim,

fines, parole, counselling, or terms of confinement in community-based residences.

If there was evidence that prison is an effective means in changing the behaviour of those convicted of a crime, an argument could be made for more and longer sentences. However, jails and prisons have proven to be ineffective in this respect.

As the primate pointed out last month following the bishop's meeting, "When 70 per cent of those who are sentenced to prison will be returned again for a second or third time, the system can hardly be called correctional." Alternatives do exist. At present, however, current government policy is directed toward building bigger and better prisons, rather than developing correctional programs which require a financial commitment to training people to work with offenders.

It is time both the government and the public explored measures which have proven effective in other countries and which take into account the needs of the victim, who is too often the forgotten person in the administration of justice.

### Tax reform

Much publicity has been given to the recently-adopted tax changes in the United States. Now also the Canadian government is talking about an overhaul of the Canadian tax system. An article of Desmond Morton in the Dec. '86 issue of the (United Church) *Observer* recognizes the necessity of tax reform, but also points out

## Finances at issue in the Vatican and at home

that "compared to the U.S., Canada's system already appears fair."

A year ago, tax reform seemed as hopeless in the U.S. as in Ottawa. Bad as Canada's system may be, the American counterpart was infinitely more enmeshed in special favours, loopholes and incomprehensible prose. Suddenly, as shaped by two politicians, Senator Bob Packwood, a Republican, and Representative Dan Rostenkowski, a Michigan Democrat, everything seemed possible.

When the dust settled, four-fifths of U.S. taxpayers have (sic) been promised lower taxes. An added \$120-billion will be paid by businesses. Scores of cherished loopholes, from tax-deductible farms to expense-account lunches, were wiped out.

The impact of Packwood-Rostenkowski has already spread far beyond the United States. If free trade no longer looks like an easy way to bring the benefits of Reaganism to Canada, maybe tax reform will do the trick. Who could resist the promise of lower income taxes. Shifting the load to business looks wonderfully egalitarian and who even notices indirect taxes? They are a politician's dream.

The rest of us should be cautious. There really is no free lunch. For all its faults, the Canadian system is already about as fair and as mild as Packwood and Rostenkowski claim to have made the U.S. system.

Moreover, Canadians might consider what they get

for their tax dollars in contrast with their neighbours.

"Taxes," claimed the great American judge Oliver Wendell Holmes, "are what we pay for a civilized society. Without being too smug or complacent, a lot of Canadians believe that they get better value for their tax dollars than their tax-reformed neighbours.

Certainly our system could be better, but the current Ottawa plunge into tax reform should set our signals shrieking: "Buyer beware."

### For snow-complaining sinners

"Jeremiah" made the following observation in *The War Cry* (of the Salvation Army) of Dec. 6, 1986, which some of us could take to heart:

How inconvenient and messy it is! The snow, I mean.

Oh, people can talk at great lengths about its beauty, its pristine purity and the magic of a morning with a new snowfall, but they soon lose their poetry when a car sprays them with slush.

It takes a lot of God's grace to survive winter — happily. Not that His grace isn't there, though. It is, and it is freely available.

That is one of life's unrealized blessings, and if I don't partake of it, then I become sort of slushy inside.

Know what I mean? I know it ....

*Jacob Kuntz is pastor of the Christian Reformed Church in Kitchener, Ontario.*

## "Together on the way" has reached point of no return

EDE, Neth. (RES) — Despite numerous objections, which belied the actual outcome of the voting, the combi-synod of the Reformed Churches in The Netherlands (GKN) and The Netherlands Reformed Church (NHK) approved a document which declares that the two denominations are now in a "state of reunion."

Objections were raised especially by representatives from the Reformed Alliance (GB) in the NHK. Ten members of the Reformed Alliance declared in an open letter that the GKN should confess guilt for their breakaway from the national church in the late 19th century.

The decision, which was taken with an overwhelming majority, does not obligate local congregations that do not feel comfortable with each other to pursue union on the local level.

In 1990 the two denominations will be asked to decide on the structural form of the future church. The combi-

synod also admitted the Evangelical-Lutheran Church as a participant.

The actions of the combi-synod need ratification by the synods at the two denominations. When ratification is made by both synods, "Together on the Way" will become an irrevocable fact.

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## Education

Margaret Griffioen, page editor

# By our students:

## Typical (?) student/parent dialogue

Grades 6-8 students from Saskatoon (Manitoba) Christian School were to write the dialogue that ensued between a father absorbed in his newspaper and his son or daughter who distracted him. The following is a fairly typical student's response showing some good insight, wisdom and humour.

### My girl problems

It all started when I came

home from school and I asked my dad a question.

"Dad, have you ever had girl

### Music in the Bible

Music is an integral part of the Bible. Throughout its many books Yaweh's people are praising Him through songs and the playing of instruments. Besides praising God, people make music because it sounds pleasing, of course, and many people play music for money. People make music on many occasions and for many reasons.

This was true for the people in the Bible too. The leaders would sing jubilantly with the people after their armies had won a victory; this was their way of thanking God for His help in the battle. The Psalmist David is a good example of a musician in the Bible. Even before David was king, he was singing and playing his harp to soothe King Saul when his evil spirit took him over. The whole nation of Israel would, at times, burst into song. One such time was when the Ark of the Covenant was returned to Jerusalem. Another such time was at the rebuilding and dedication of the Temple and Jerusalem after the Babylonians destroyed them. Jesus Himself also sang songs.

The Israelites did not only sing, however, they also used many instruments. A common instrument was the tambourine. The tambourine was useful for rhythm and beat. Another well used instrument was the harp. The harp was used to make melodies. A smaller version of the harp was the lyre. Cymbals, too, were common. Trumpets were used for fanfares. The flute, though not as common, was, and still is, a beautiful instrument. The Israelites also used a multitude of other stringed, wind and percussion instruments.

Although all of the great Bible composers are long dead, we have composers of our own, and we should sing their songs. Making music is one of the best ways for us to praise our God; we should do it more often. *Viva la musica!*

James de Boer (13)

London Parental Christian School, London, Ont.

### No apologies for this computer

#### Bob Moore

In Ottawa (alias Silicon Valley North) Redeemer Christian High School is now better equipped to prepare its students for the computerized workplace.

Recently, the school installed a computer laboratory consisting of 16 student workstations each

having an Apple IIe compatible, a high resolution monitor and a disk drive. All of the workstations are connected to a master station on the teacher's desk which holds a high resolution monitor, a colour monitor, a 10 MB cartridge disk drive, two floppy drives, and a high speed printer. The key to controlling the system's ability to send programs and to monitor student performance is a micro-processor, custom-made by the donor of the system, Multilek Inc. of Ottawa.

The system was first thought of by Multilek's owners who

trouble? Like, I mean real girl trouble. Girls never stop bugging you?"

"No, have you?"

"Yes, all the time. They never stop bugging me. Lots of girls like me, but I don't like them!"

"Son, let me give you some advice! Girls are like a bushel of hay...."

And my dad went on, and on, and on until I fell asleep. After an hour or two I woke up and he had just finished.

He asked me, "Did you get all of that?"

I answered, "Uh, yeah dad, yes I did." He smiled.

In the morning he told me, "Remember the advice I told you?"

"Okay Dad, I will."

My mom questioned, "What advice?"

"Oh nothing," I answered and I went to school.

When I got there I started playing football and sooner than you could have imagined, girls started crowding around me.

I asked them, "Stop bugging me, I know I'm irresistible, but you have to stop bugging me."

They started to laugh.

I asked, "Why are you laughing at me?"

They answered, "We don't think you're irresistible. We just wanted some of your cake you have in your lunch."

Robert De Vries, Gr. 6



by Saba Stinson, Grade 8  
Vancouver Christian School

### Awkward twelve

#### GIRLS...

chubby

pony-tailed

giggles.

#### BOYS...

stubby

dreamers of

muscles.

Breaking out of lollipop molds

Sniffing new surroundings

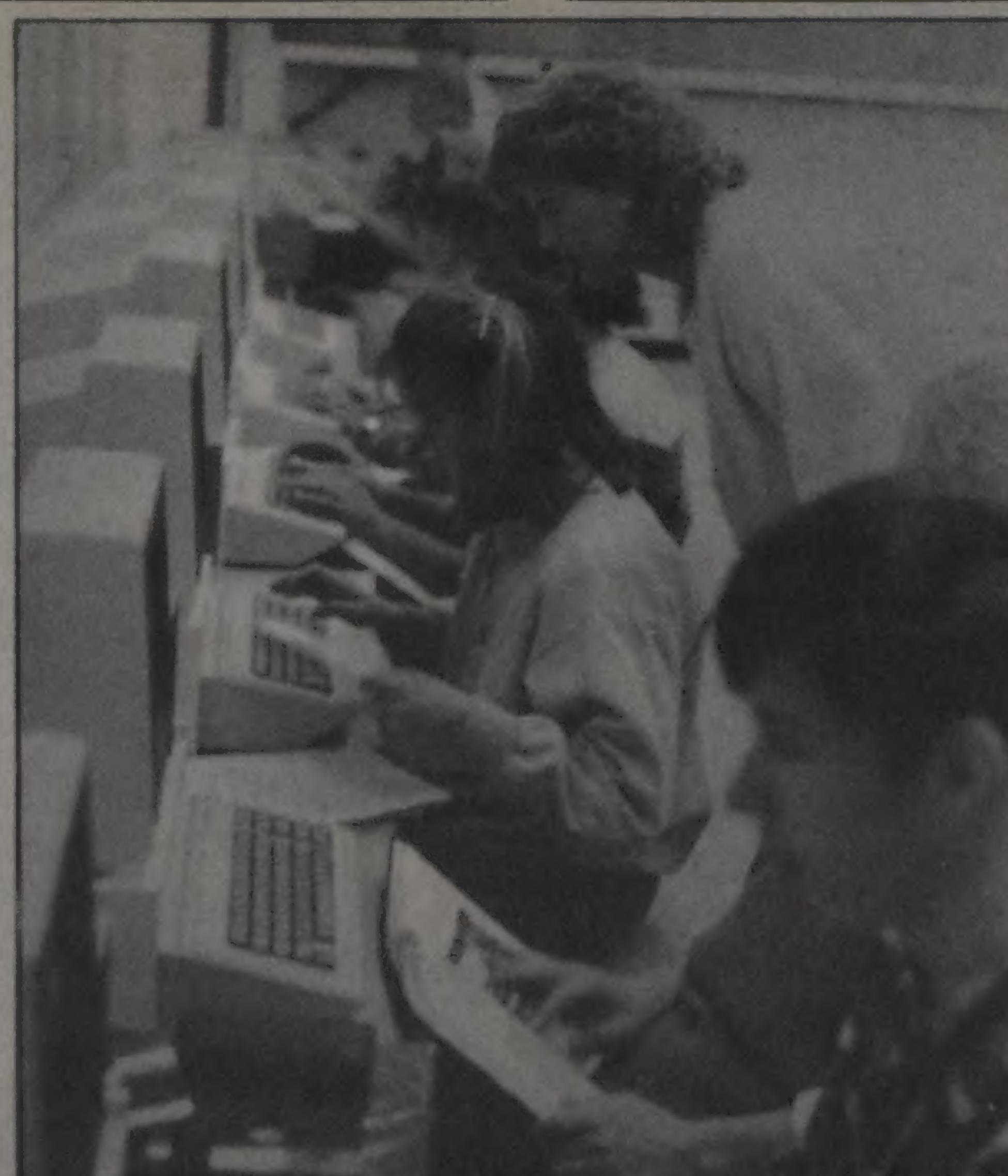
So sure outwardly

Yet inwardly scared

Too much changing

Problems on a see-saw  
One minute the end of the world  
Next minute a shrug  
So very awkward... that's twelve

So glad I'm through.  
by Monica Cattaway, Grade 9,  
Vancouver Christian School



Betty-Ann Hogeveen checking on Grade 11 computer students.

have been involved with the school for the last 10 years, and who still have two children enrolled. They had first conceived of it as a gift in order to buy 12 computers, but when they got excited about the challenge of networking the classroom, the donors made it a pet project which took up most of their spare time for several months. The system is now insured for 35,000-dollars.

The students are using the system for keyboarding, applications programming and systems programming as well as class assignments for Mathematics and English courses.

The 79 students at Redeemer are excited about the system and apologize to no one for the computer facilities.

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## Giving God the pink slip

(News commentary)

Charles Colson

WASHINGTON, D.C. (EP) — A group of scholars met recently to determine the authenticity of Christ's gospel statements. They distributed among themselves coloured slips of paper; a red slip meant the particular statement under consideration was "authentic," pink for "probably authentic," grey for "probably not authentic," and black for "not authentic." One by one Jesus' statements were considered; debate concluded with the solemn raising of the coloured cards.

The Beatitudes and the Sermon on the Mount took a beating in the balloting. "Blessed are the peacemakers ..." was swiftly voted down. "Blessed are the meek ..." got only six timid red and pink votes out of 30 cast.

In the final count, only three of 12 assorted blessings and woes from Matthew and Luke were deemed authentic.

Unfortunately, this is not the isolated instance of theological tomfoolery that it first appears. Rather, it is symptomatic of serious efforts these days by seriously minded people to trivialize truth. Take for example the recent case of Father Charles Curran, professor of theology at Washington, D.C.'s Catholic University, who is viewed as one of the nation's most influential theologians.

### Personal church

One small problem: Father Curran disagrees with just about every tenet of Roman Catholic, and traditional Christian, teaching on biomedical and sexual issues.

He argues that divorce should be allowed, that abortion can be justified in the first two to three weeks after conception, that homosexuality can be "objectively morally acceptable," and that premarital sexual relations can occasionally be permitted on the basis of a "theology of compromise."

It's easy to see why Father Curran has long been viewed with suspicion by the Vatican. Finally, last August, Rome forbade Curran to expound his views in the name of the church.

Curran immediately called a press conference. "[It's] my church as much as anyone else's ... my church is a big church ... My God is a big God; yes She is."

The delighted media portrayed this as a modern David versus an antiquated Goliath: Curran was the heroic defender of academic freedom against a mammoth, repressive church. One columnist accused the church of "digging itself into irrelevancy" by its "backward-looking ortho-

doxy" and noted, "Polls show most Catholics agree with Curran." Another commented, "Such sanctification of the past, in the name of either God or mammon, cripples mankind's ability to face today's dilemmas."

The few writers who defended the church generally did so on the basis of the "McDonald's argument": You can't work for McDonalds and sell Wendy's burgers.

### Church a democracy?

But the public debate has only touched surface issues. Like the New Testament balloting, the Curran controversy raises deeper questions about the nature of the church, as well as the very truth the church claims to uphold.

First, does a church have the right to set and enforce its own rules? Not if it is the democracy Curran and his supporters seem to suggest. Theology, one gathers, can be voted in or out according to public opinion polls.

But a church run by the whims of transient majorities is a sorry sight. Joseph Sobran comments, "It can be exalting to belong to a church that is 500 years behind the times and sublimely indifferent to fashion; it is mortifying to belong to a church that is five minutes behind the times, huffing and puffing to catch up."

The church (not just Catholic or Protestant, but the universal church) is not a democracy. It can never be subject to majority rule. Its authority comes not from the consent of the governed, but from Christ, its Head, who rules through scripture and the Holy Spirit.

### Rule of relativism

Father Curran's challenge raises a second, even more fundamental question: What is the nature of truth itself?

Curran claims that "The word and work of Jesus must always be made present and meaningful in the contemporary historical and cultural circumstances." Shifting sexual practices require the theologian, according to Curran, "to look at church teachings in the light of these changes." Thus he views it as his responsibility "to push and probe" since "that is the only way change happens, even though the process is sometimes painful."

The Curran controversy is symptomatic of a relativism in which moral truths change with the regularity of interest rates: If society merely seeks the greatest good for the greatest number, why not let the greatest number define their own good? If a rule is most often broken, change it.

The historic Christian view, however, is that such considerations as "Is it

difficult?" and "What do most people believe?" are irrelevant to determining belief. There is only one question: "Is it true?"

### Young tyrannies

Such truth is based on belief in an unchanging, holy God whose will is revealed in scripture. Our choice is to rebel or obey. We are not, in Norman Podhoretz' words, "free to decide that error is truth and sin is virtue."

Father Curran may be a folk hero today, but I think G.K. Chesterton's description may be more accurate: "We often read nowadays of the valor or audacity with which some rebel attacks a hoary tyranny or an antiquated superstition. There is not really any courage at all in attacking hoary or antiquated things, any more than in offering to fight one's grandmother. The really courageous man is he who defies tyrannies young as the morning and superstitions fresh as the first flowers."

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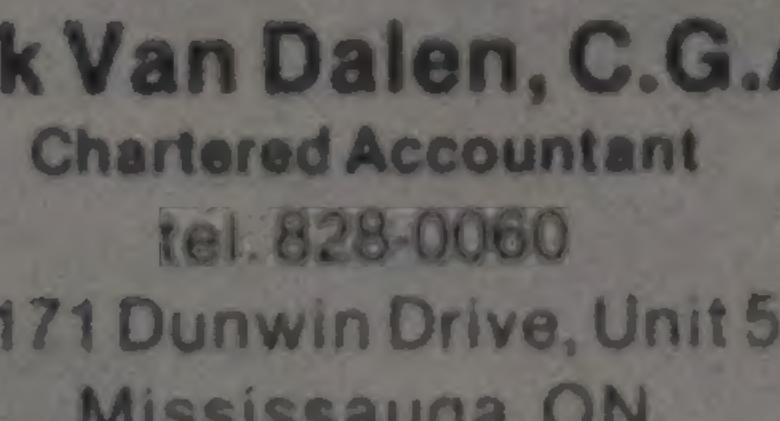
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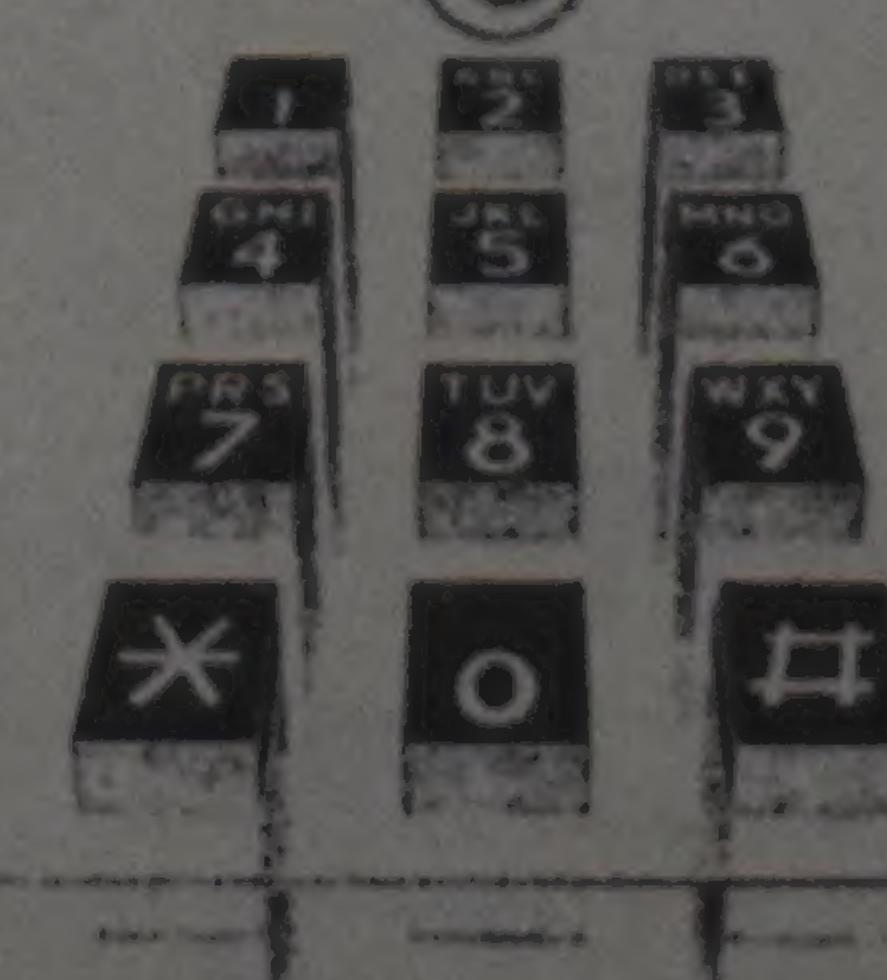
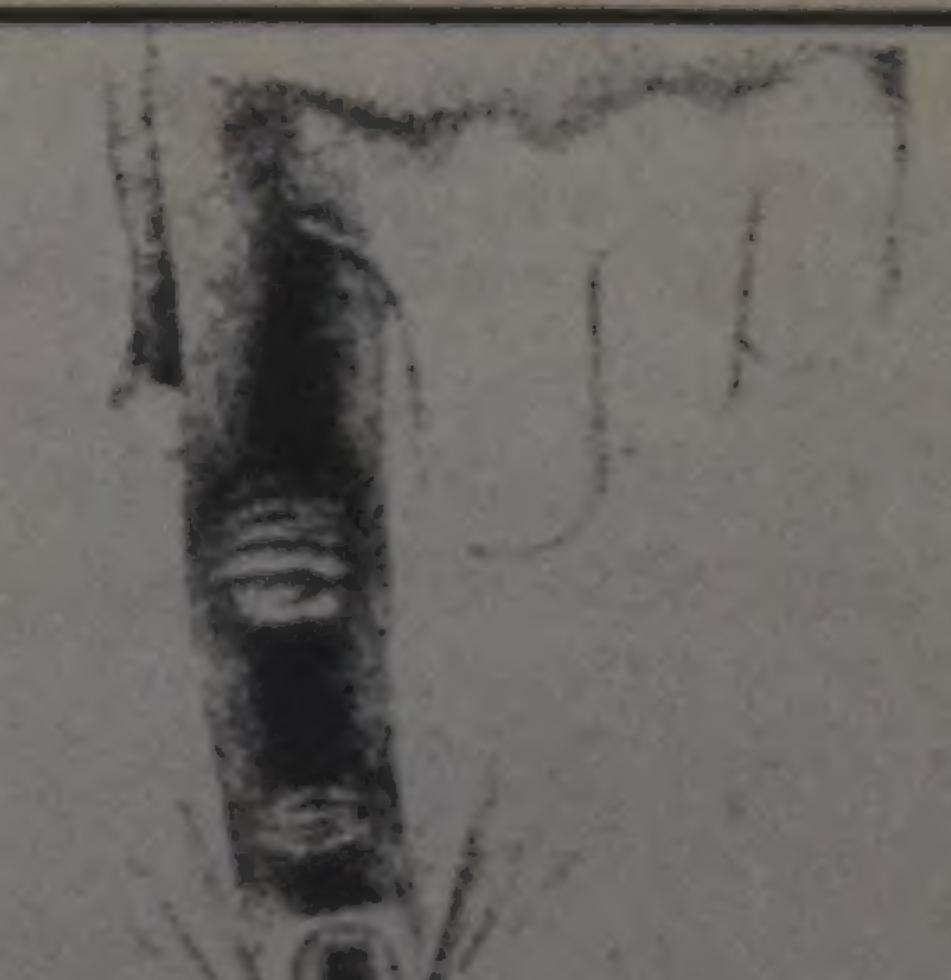
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## Feature

# Looking for a new approach to policing: Community based policing

Ellen Zwart

The resemblance to Telly Savalas is purely physical. Savalas, as the tough law-and-order Kojak, chased criminals off the streets of San Francisco. Inspector Chris Braiden, who shares the television cop's famous trademark — a shiny pate — works with the Edmonton Police Force "helping those who need help." For Braiden that means not only apprehending the "bad" guys but the "good" guys as well.

Inspector Braiden, author of *Bank Robberies and Stolen Bikes: Thoughts of a Street Cop* was interviewed recently by Vernon Redekop. Redekop, a former Mennonite church pastor, is now program co-ordinator of the Ottawa-based Church Council on Justice and Corrections. The Council is particularly interested in the direction policing will take in the next decade.

Redekop feels that the church, with its distinctive values, can bring something valuable to the public discussions about the changing role of Canadian policing.

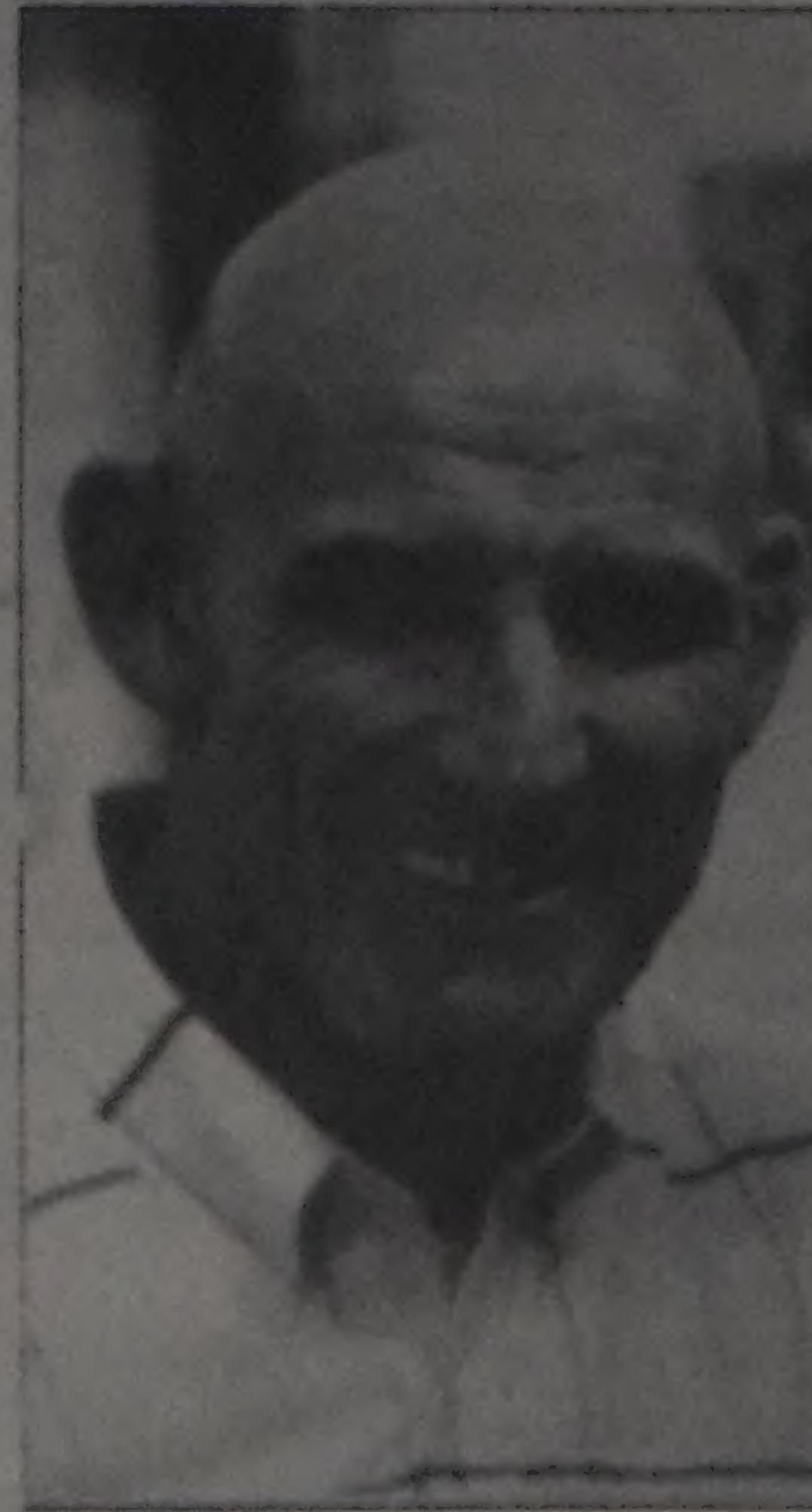
### Need to involve whole community

In his book, Braiden expresses the need for a new approach to policing called Community Based Policing (CBP). Using this approach, he says, policing focuses on the needs of the whole community with crime being but *one* of those needs. Conventional methods serve the needs of the criminal justice system, according to Braiden, where crime is the *only* need.

Other differences in approaches are apparent. CBP views policing as an integral part of the community, deriving its mandate from the community as well as the law. Incidents are used to identify problems and efforts are made to find permanent solutions.

The traditional approach is compared by Braiden to that of the medical specialist who treats only patients suffering a specific problem. There is no preventative work and there is no interest in problems outside their area of expertise. Patients come from far and near.

Braiden carries the analogy further by suggesting that police practising community based policing, are like general practitioners who treat the general health of their



neighbourhood. They try to prevent major problems, says Braiden, and treat a wide variety of symptoms — physical, mental or social.

CBP requires police officers to build relationships with those within their communities in order to determine what the needs are and how best to meet them.

### Indications of change

Vernon Redekop suggests that three separate events recently have signalled what may prove to be significant changes in policing. In March 1986, a conference was held in Ottawa to talk about CBP. Police leaders from across Canada, the United States and the United Kingdom met to discuss more effective ways for the police to do their work.

The conference followed the publication of a document by the Police Powers Project of the Criminal Law Review intended to stimulate discussion about the kinds of powers we wish to give our police. Such discussion could lead to new legislation concerning policing, suggests Redekop.

### Local discussion planned

The Ministry of the Solicitor General, is encouraging public discussion of policing issues through a series of local conferences. Such a move is a result of the passing of Bill C-65 last December. This bill dealt with the power of the RCMP and established three commissions to deal with public complaints and among the police force itself.

### Unique role for churches

Braiden is convinced that there is a unique role for the churches to play.

"I think the church has to make a thrust far beyond theological issues," he says.

An ad in Calvinist Contact gets results. Why not place one? See advertising deadlines on page 17.

"Many of the old values are gone and new morals have not yet developed. Religion is an anchor to hold on to at a time when nothing seems to make sense. It can help ... realize that there is something beyond self-gratification and material things," states Braiden.

Braiden feels that an open relationship must develop between the church and the police. Both have much in common, he says, in that both are staffed with "doers."

### Become informed

He has some novel ideas for the public, especially Christians, to become informed about police work. Arrange to spend a day with a policeman in his cruiser, is one.

Holding a banquet to honour police officers in one's local church is another way of finding out how they view the community and how the church can be of help to them as police officers.

Braiden stresses the importance of citizens reading about police work and speaking to their local chief about the possibilities of using CBP in the community.

Literature is available free of charge from the Communication Division of the Ministry of the Solicitor General in Ottawa.

Braiden challenges the churches to pray for police officers and to enter into dialogue with them as they search for better ways to do their job.

# A prison journal

## Taking a chance with God

Ron Dube

The following are excerpts from the journal of a prisoner serving a life sentence in Kingston, Ont. At the time of this writing, Ron Dube was in the Millhaven Penitentiary. He printed his diary in the prison journal *Snowflake*, which came out just before Christmas 1985. Ron has given *Calvinist Contact* permission to reprint his journal entries. He wrote in his letter: "I'm always happy to have others read that God does exist in these places. My name is Ron Dube, #415509-A."

**October 22, 1985 - 12:31 p.m.**

This life today is Millhaven Penitentiary. Today is another of the 2,017 days that I've experienced here. Never an answer to a question, a shared smile with truth, and the sunshine don't really shine right. It only makes it hot and muggy. Hard to breathe when the air is so full of sadness.

That was my life in here from April 13, 1980, until February 11, 1982. On that cold day in February, three days before Valentine's Day, God gave me love, and forgave me for my sins.

**October 23, 1985 - 4:49 p.m.**

Behind bars, one can easily lose touch with so much of life. As I gamble with my last poker chip, I will take a chance with God.

*When we break a law  
No one forgets  
When we do time, for  
breaking a law,  
No one remembers*

**October 30, 1986 - 12:08 p.m.**

Every day I look out my

window, and see life, flowers, trees and the birds sing. I see beauty in so much. The picture is the best original. Priceless, and hand-painted by God. If you're listening just now, God, there are a few things that I would like to see changed in your painting. The barb wire, fences, towers, guns, patrol cars, dogs, cameras, lights, action. I know I'm saying something here, but I'm not sure what. Maybe it's time to transfer from here.

**7:52 p.m.**

Friday night in the Big House. Who you with tonight? Who takes you home? The thoughts one must deal with. Loneliness really hurts. My heart aches. From a Dreamboat to a Shipwreck. The lies are invading my most sacred thoughts. Help me accept them God. I reach out in peace, fearing no evil. Friday night in the Big House. Bummer.

**November 1, 1985 - 9:47 p.m.**

One of the most painful experiences about doing time in one of these places, is total blackout. When one looks at a

# Trail ride opens prison doors

Graham Reddoch

BANFF, Alta. (MCC)— "Why not?" Walter Loewen, a volunteer visitor with the Mennonite Central Committee (MCC)-supported M2 program, wanted to know. "I've been visiting my M2 friend in the artificial atmosphere of the prison for over a year now, and we get along well. But I'm sure we'd get to know each other a lot better on horseback in the mountains, or beside a campfire in the evening after a hard ride. Why not arrange for some of the prisoners to join their M2 sponsors for a 'Wilderness Refuge Experience'?"

The question caught Graham Reddoch, director of Alberta's M2 (Man to Man) prison visitor program, by surprise. The object of M2 is to create friendships between inmates and Christians interested in ministry to offenders, but these relationships rarely go beyond

prison walls.

"I'd never really thought of the possibilities of such an outing. As far as I know, it's never been done with federal prisoners before." The Bowden Penitentiary, where Loewen is a visitor, is close to the scenic wilderness of Banff National Park. It's also a lower-medium security facility, which has many inmates already on pass programs or preparing for release.

### A unique relation-building opportunity

A number of the volunteer visitors at Bowden are ranchers or have experience with horses, and Loewen himself has had experience outfitting and guiding for various groups.

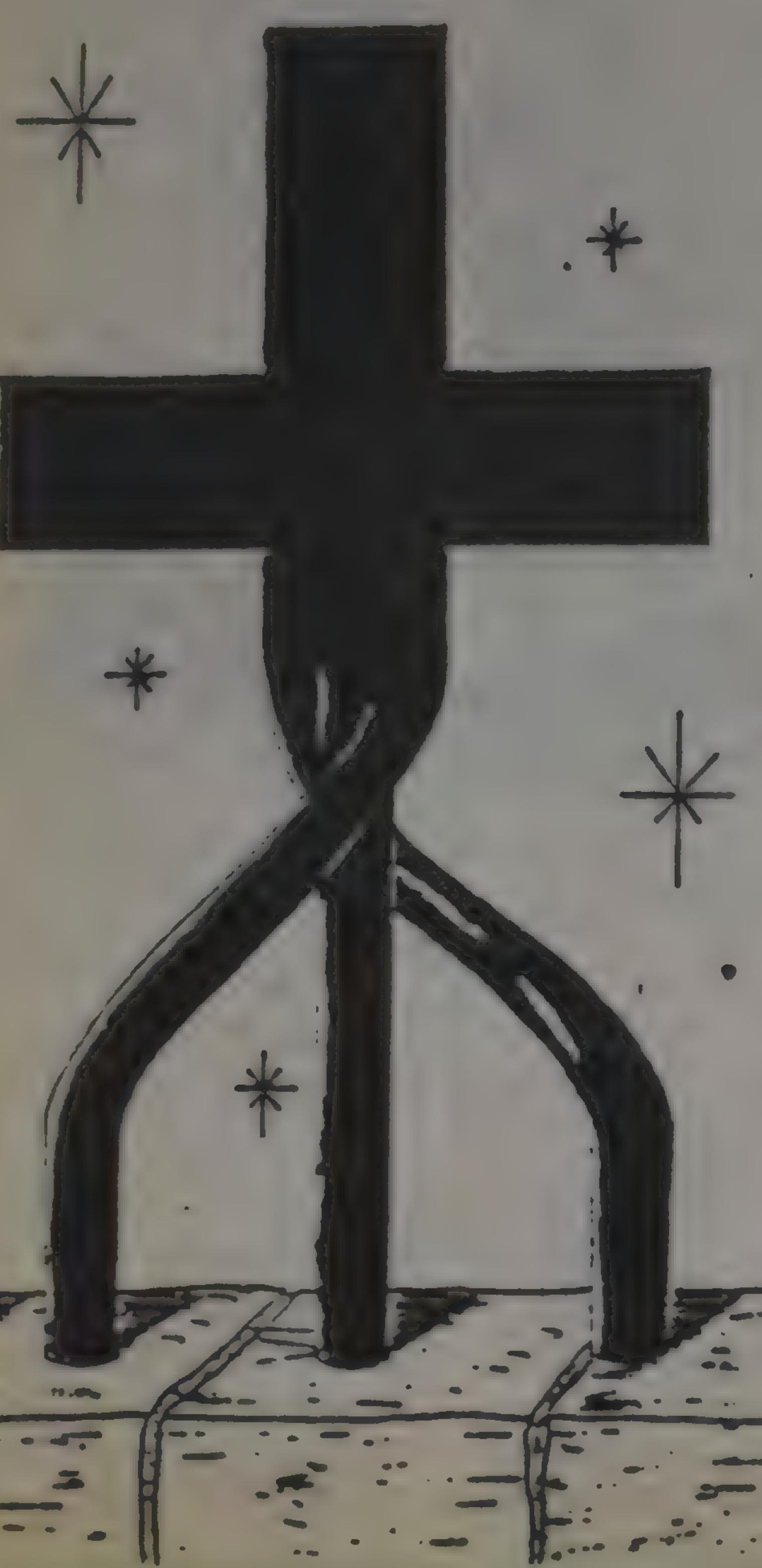
The trail ride would allow M2's Christian sponsors and their matches to develop deeper levels of meaningful relationships in a challenging and beautiful place. And the challenge of the rigorous journey would assist in

character development among individuals who often experience low self-esteem, with positive attitudes being encouraged by the sponsors.

Bowden warden Michael Gallagher gave his blessing to the project, with the agreement that three to five prisoners would be selected for the three-day outing. Eight inmates were asked to apply and participated in a training session a week before, using two horses brought inside the prison. Four were approved by the parole board the day before the trip.

### Everyone pulled together

Setting out at Friday noon, everyone seemed a little apprehensive. But all breathed easier as they began to take in the fresh mountain air and the spectacular scenery. Base camp was established at the marge of Eagle Lake, and the chuck wagon, which had been pulled in by a team of Belgian horses, was emptied of tents, poles and



calendar, and suddenly realizes that more time has passed, but he doesn't remember much of the time that has passed. As each part of my life passes, please, God, allow me to remember the sweet parts. The comfort of a smile from an old memory, I find writing these words hard to share. They come from so deep.

**November 5, 1985 -  
12:17 a.m.**

I cannot sleep. Seventeen minutes into the next day. You never really sleep in jail. Part of survival. The slightest movement or noise, and you automatically open your eyes. A man's senses are very sharp behind bars.

**November 9, 1985 -  
8:17 a.m.**

There is snow falling. Little

supplies.

Without hesitation, everyone pitched in to help set up the campsite, cut wood and care for the horses. Terry, an inmate, volunteered to prepare the first meal. The understanding had been that everyone would take turns, but his success in pleasing everyone's palate was enough to see him appointed chief cook for the remainder of the trip!

With the rest of the chores, everyone pulled his weight voluntarily, carrying out his responsibilities without grumbling or coercion. In fact, the organizers considered the degree of personal initiative and co-operation to be outstanding in terms of the overall evaluation of the trip.

Saturday saw the group ride through the Yatindra Ranch to the spectacular Big Horn Falls, and Sunday included a ride to a high vantage point for a mountain-top worship experience.

Graham Reddoch led the

Sunday service, seated on the hillside with a panoramic view of mountains and valleys. His message, on perspectives, reflected on how we see things differently from the mountain top, as compared to a valley floor or a prison cell. Our outlook on life is also changed as we understand the love of our Creator and His will for our lives.

The service concluded, fittingly, with Loewen and Aldon Craig, the wrangler, singing a song that Aldon had written: "Two miles closer to God in the Rockies".

**Back to prison with encouraging memories**

On the final night around the campfire, they again took up guitars and sang a new song as hoots of laughter filled the air. Each verse was about one of the trail ride participants. At the end of the night, each one wrote thank you notes to all who had made the wilderness experience possible.

**SNOWFLAKES**, from up above. Soon life behind bars will prepare for the cold. Winter in jail can be very rough. There isn't much to do as it is. But when the snow begins to fall, the rules of the game change. Boredom sets in, driving some crazy. As each SNOWFLAKE falls, it is one closer to Christmas.

Christmas dinner. Singing carols. The family is together. Love is in the air. Children are excited. In here you try not to think about it, but it's almost impossible. The loneliness reaches its peak at this time of the year; behind bars. Only 45 days away.

**1:47 p.m.**

A man asked me once, if I was sorry for my crime? Sorry is a word. One word cannot define my feelings, my mind, my heart. God knows, for He knows all. For the loved ones of this child of God, I cannot write words. Not enough time has passed. Please be patient, as God has not finished with me yet.

**November 10, 1985 -  
4:16 p.m.**

You'd be surprised how much of your body is water. Our bodies are SNOWFLAKES, who will someday return to the skies. We came from the skies, we'll return to the skies. The oceans, land, animals, trees, flowers, people, are all part of the skies. It is all one. One God. The Creator. Water are the Lord's tears. SNOWFLAKES are falling by my window.

So quiet. Softly they dance in the sky. When I look up, I see SNOWFLAKES, everywhere. When I look out my window, I see the SNOWFLAKES,

There were a few anxious moments on the way back as the chuck wagon became mired in muskeg and the harness broke—twice. Would the inmates make it back on time? But with a quick transfer of belongings to Graham's van, Wayne, Ralph, Robert and Terry were off to the rendezvous point, where Bowden staff members were waiting to take them back to prison.

By 11:30 am Monday they were back inside. As the gate closed behind them, the customary search was undertaken. But it failed to disclose one thing each inmate brought back: encouraging memories that would last a lifetime.

getting caught in the barb wire. I watch as they melt on the cement. Sunday night in the Big House, is no different than Friday night in the Big House. Especially on long weekends.

*Go away, snowflake,  
don't land in here  
In this place you'll die,  
no one will care  
Stay on the other side of the  
fence,  
glisten in the sun  
Make the blue all white,  
give pleasures to everyone*

**November 16, 1985 -  
8:26 p.m.**

Stick with me tonight God. This one scares me. I've been trying to reach you all day. Warm my hands, Lord. Let the songs fill the air with the sounds of your words. Touch all the ones that walk the streets tonight. Brown paper bags, one swig left. No one, no place, nowhere. Alone they walk the hours away. Touch the ones Lord, that are so young. Life on the streets is cold. I know. I've been there. Now I'm here. No streets to walk, but it's cold.

**11:44 p.m.**

It's not too often that jail allows peace of mind, so please be patient. Been awhile, since I've felt a smile. I hear the trucks rolling down the road, taking me further away from here. Going to a place where all smile. Won't you stay for awhile. Would you like a coffee, God? Here take my chair.

It always amazes me that we're all supposed to be such animals in here. We are looked down upon, laughed at, forced to accept. People speak to us, with hate in their eyes. Yet, God spends so much time here, with so many. We are all sons

of someone. God's Son was in jail also. Maybe that's why God spends so much time here. He knows how it feels. We are His sons also. Cream or sugar, God?

**November 22, 1985 -  
12:52 p.m.**

SNOWFLAKES, fall from the sky. Again, today someone has been hurt in here. People never stop getting hurt in jail. One after another. My mind is in total confusion. I cannot see how all of this is suppose to Rehabilitate anyone. Rehabilitation for so many in these places, is a body bag. Zipped up, zipped away.

**November 27, 1985 -  
10:53 p.m.**

The air is cool, the wind is quiet. Another day in Millhaven comes to an end. Soon I'll look out another window. More than likely Collins Bay, better known as Disneyland. I get the wonderful opportunity of sharing my cell space with another. Double bunking is rough. With you there, God, it'll sure be crowded.

*Ron Dube's address is: Box 190, Kincardine, ON N7L 4L9*



*Brandy Creek, an inmate and a staff*

## Society

# Jobs are jobs

## A report on women internationally in the workforce

### Jane Rufus

Over the last decade, public opinion throughout the world has been focused on the status of women in society and on their aspirations by the United Nations.

Resulting from the meetings held in Nairobi last summer to mark the close of the UN's Decade for Women, is a new book entitled *Jobs for Women: A Plea for Equality of Opportunity*. Germaine Borcelle, a former inspector of

education in French schools, reports on the Unesco-sponsored meetings which related to women's educational and vocational guidance, their situation in technical and vocational education, the opening up of jobs traditionally held by men, and women's education, training and employment in developed countries.

### What do women want?

Mme. Borcelle's book

reports on the findings of the meetings which grappled with the much-voiced question of what it is that women want.

"First and foremost," she writes, "they want recognition of the fact that they represent half the world's human resources and the absurdity that such a vast reservoir of energy should not be tapped more rationally."

In the Middle Ages, she writes, there were scarcely any jobs from which women were excluded. There were women butchers, court chancellors, metal workers, cobblers, belt-makers, hatters, furriers, gilders, bookbinders, painters, silk-weavers, grocers, and smiths.

Similarly, it is impossible to draw distinctions between "women's jobs" and "men's jobs." Work done by women in some countries is done exclusively by men in another.

### Differences in style and habit

For instance, building and construction, a male preserve in North America, is considered a normal occupation for women in India. Conversely, secretarial work is performed by men in India, whereas in other countries office work is generally done by women.

In Ghana, Guinea, Ivory Coast, Nigeria and Zaire, women practically monopolize the wholesale and retail trade. Organized on a corporate basis, their economic importance has given them the power and assurance to play a role in their countries' political life.

With mechanization and automation, the division of labour on grounds of physical strength has been rendered meaningless in most cases.

In Belgium, women embarking on a military career have been granted the same



rights and responsibilities as their male counterparts.

In Spain, the railway authority has begun recruiting women as mechanics and train drivers. A young woman from Trieste, Italy, who wanted to become a naval officer won her appeal after her application had been turned down by the Livorno Naval Academy. Similarly, three female crane operators at the port of La Spezia, held out against dockers who threatened to strike in protest against their recruitment.

In Poland and the U.S.S.R., women made up more than half the medical students in 1978, while in Bulgaria, girls account for 41 per cent of students undergoing higher industrial training in construction, transport and communications and 45 per cent in agricultural training.

In the United States, where the female working population rose from 34 to 44 per cent between 1950 and 1972, the opening up of technical and professional branches to women and their access to secondary and higher education and scientific disciplines, have greatly facilitated their integration into the job market.

Mme. Borcelle quotes the Director General of Unesco in her volume. "What is required of the international community is... to work for a veritable renaissance of the relations between all human beings who together constitute the indissoluble unity of the species," said Amadou Mahtar M'Bow at the beginning of the decade.

The contents of this article first appeared in Unesco Features



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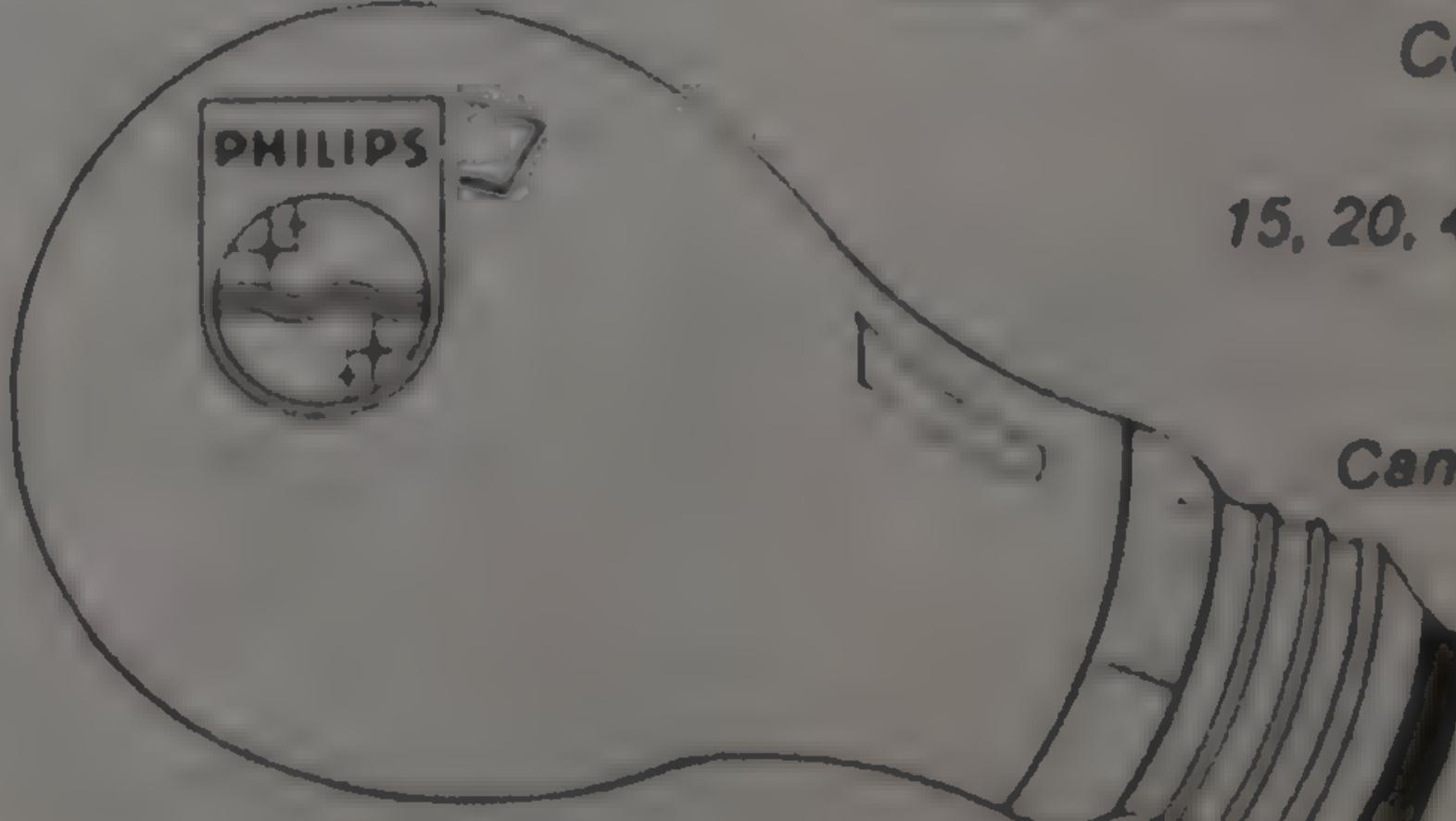
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# A look in the rearview mirror (6)

Dr. Rem Kooistra

Dutch ministers and their wives met in Brampton on October 28. Dr. Kooistra presented a paper at this gathering which is reprinted here in instalments.

We will look in the rearview mirror again. I promised in my last article that today we would approach the problem more from a sociological point of view. To assist me in doing so I turned to Dr. David O. Moberg, who wrote an almost classical book on the sociology of American Religion, entitled *The Church as a Social Institution*. This book, now in a second edition, is widely used as a textbook in many American colleges.

Dr. Moberg discusses the social aspects of the church. We know, of course, that the church is much more than a social club. She is also the assembly of the elect, the multitude of God's children, the body of Christ and even His bride. Yet, in many of its functions the church is bound to laws that govern all social organizations. Conflicts divide the church just as much as the home or the society. Her transcendental character does not exclude or eliminate her social character.

Now, from a sociological perspective we can proceed in at least three different directions. Let us pursue these for just a little while.

## Does a church have a life cycle?

The first question we may ask is whether churches follow the same course of development as everything

else. Ecclesiastes 3 states that there is a time for everything. There is a time to be born and a time to die. Does this apply to the church as well? It seems to be that way, doesn't it? We have had strong churches in Asia Minor, in Northern Africa and they have all but disappeared.

David Moberg, following the lead of some other scholars, distinguishes in the life-cycle of the church the following stages: 1. The first stage is that of the *incipient organization*. "The charismatic, authoritarian, prophetic leader is characteristic of this stage." (p. 119)

2. Then comes the stage of *formal organization*. This is the time in which the *creed* is developed. It is the time for *church order* and for *moral codes*. The church distinguishes itself from the world and defines its own identity.

3. Next is the stage of *maximum efficiency*. Rational organization — *boardism* — replaces the charismatic leadership. "Programs of action are formulated," (p. 120) and hostility towards others diminishes.

4. Now the decline begins. The fourth stage is that of *institutionalism*. "The church has become a bureaucracy. Creeds become little more than venerated relics from the past ... The institution has become the master of its members



"The institution has become the master of its members instead of its servant."

instead of its servant." (p. 121) There is more tolerance and the membership becomes passive. Sermons deal more with social problems than with the emphasis on conversion and faith.

5. The last stage is that of *disintegration*. Listen to this: "Those who nominally continue to embrace the church ignore it in practice ...." (p. 122) Membership begins to decline. Smaller churches remain vacant or must combine with other small churches. Financial difficulties lead to further decline. Finally the last remaining members sell the church building and join another church.

## Where are we?

With this picture before us, or in the rearview mirror, where is the CRC (and other Reformed churches) going?

still spread in every direction, but how long yet will the stem be able to feed all these branches? Our situation reminds me often of the *Gereformeerde Kerken in Nederland* during the thirties. There was lots of activity. We had great rallies. And yet, a slow decay was making deeper and deeper inroads.

## Will faith survive?

Of course, there are other factors too. The Russian sociologist Pitirim Sorokin has reminded us of the fact that "the broad rivers of the great religions flow for a long time ...." (p. 123) But churches die as well as people. "Of 16 historical religions which had millions of adherents only 10 survive, and two of these are no longer in the land of their origin." (p. 124) Eustace Haydon, another sociologist, maintains that "Christianity and Buddhism have, in the past, died that they might live."

Churches have the challenge of reformation. The dying church of the Middle Ages gave birth to a vital Protestantism, which in revitalized the Roman Catholic church. Out of the rationalistic 19th century came a Réveil, a renewed Calvinism, a missionary pietism and a strong and compassionate methodism.

So, even if the church dies, faith may survive. Was this what Jesus wanted us to know when He concluded His parable on the persistent widow and the unjust judge by asking: "When the Son of man comes, will He find faith on the earth?" (Luke 18:8)

(My final instalment next week will look at church membership.)

Rem Kooistra, although retired from the regular ministry, is still active on the campus of the University of Waterloo.

## Barclay's commentary translated into Russian

LONDON, England (EP) — William Barclay's *Daily Study Bible* has become the first Protestant commentary to be translated into the Russian language.

The translation is complete, and 15 of the 17 volumes have been printed and are ready for distribution. Soviet authorities have granted permission to import 1,000 each of the commentary's first five volumes, according to David Russell, a British Baptist who headed the Barclay Commentary Committee.

The seven-year translation project cost \$350,000 and was funded by the Baptist World Alliance, the Mennonite

Central Committee, the European Baptist Federation, and the All-Union Council of Evangelical Christians-Baptists.

## If the Government in Ottawa gets its way, they may take this magazine right out of your hands

*The Great Depression, two world wars, a small, spread-out population, recessions, inflation, overwhelming competition from the U.S. — none of these could kill Canada's magazines...*

*...but the current Government in Ottawa just might.*

**T**he Government is considering demolishing the delicate structure of postal, tariff and tax related incentives that helps keep the Canadian magazine industry alive. If this happens, many Canadian magazines will die.

Those that survive will cost more to readers and publishers, and will be more vulnerable than ever to competition from foreign magazines that have the advantages of huge press runs and lower per-copy costs.

Those that survive will be less profitable and, therefore, more likely to succumb to adverse economic circumstances in the future.

For advertising deadlines, see page 17.

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## Poetry

### 13. The animal and insect act

Finally, in order to ensure absolute national security they passed the Animal and Insect Emergency Control and Discipline Act.

Under this new Act, buffaloes, cows and goats were prohibited from grazing in herds of more than three. Neither could birds flock, nor bees swarm ... This constituted unlawful assembly.

As they had not obtained prior grazing permission, mud-wasps and swallows were issued with Summary Notices to Quit. Their homes were declared subversive extensions to private property.

Monkeys and mynahs were warned to stop relaying their noisy morning orisons until an official Broadcasting Licence was issued by the appropriate Ministry. Unmonitored publications and broadcasts posed the gravest threats in times of a National Emergency.

Similarly, woodpeckers had to stop tapping their Morse-code messages from coconut tree-top to chempaka tree.

All messages were subject to a thorough pre-scrutiny by the relevant authorities.

Java sparrows were arrested in droves for rumour-mongering. Cats (suspected of conspiracy) had to be indoors by 9 o'clock. Cicadas and crickets received notification to turn their amplifiers down. Ducks could not quack nor turkeys gobble during restricted hours. Need I say, all dogs — alsatians, daschunds, terriers, pointers and even little chihuahuas — were muzzled.

In the interests of security penguins and zebras were ordered to discard their non-regulation uniforms. The deer had to surrender their dangerous antlers. Tigers and all carnivores with retracted claws were sent directly to prison for concealing lethal weapons.

And by virtue of Article Four, paragraph 2(b) sub-subsection sixteen, under no circumstances were elephants allowed to break wind between the hours of six and six. Their farts could easily be interpreted as gunshot. Might spark off a riot ...

A month after the Act was properly gazetted the birds and insects started migrating south the animals went north and an eerie silence handcuffed the forests.

There was now Total Security.

From: "Songs for the Unsung" by Cecil Rajendra of Mysore

## Do we dare to publish the poem?

### Bert Witvoet

One of our readers wants to know if the editor has the courage to publish the following poem about the Republic of South Africa (RSA). Publishing a controversial piece, be it a poem or an article, is not so much a question of courage. Courage usually follows conviction. Perhaps the question should be, are we convinced that publishing the poem will contribute to a better understanding of the truth about South Africa?

Having read the poem we can say that the points made in the first six verses, although not particularly new, are valid. America, England, Australia, and you may add Canada to that as well, have their own racial histories to apologize for. They do well not to self-righteously cast judgment on South Africa.

But the last two verses don't

pass muster. If they constituted the main part of the poem, we would not publish it. To suggest that the whites came to keep the blacks alive, that black and whites are now happily working together in South Africa and that it's the other countries that are causing the "little problem" in South Africa is too ridiculous a statement to be taken seriously for even a brief moment. Arrant nonsense like that destroys the credibility of the poem and its author. Apart from the fact that it's bad poetry, it's also bad history.

The poem shows clearly that what the world needs is for everyone to first of all be honest about him- or herself. The biblical teaching about the splinter and the beam applies to all people, including South Africans.

Here follows the poem, with its two-thirds portion of truth.

## Corralled like dumb cattle

### God bless

A long time ago when America was green  
There were many tribes of Indians to be seen  
They cared not to build cities or even a town  
Then the white man came to America to gun them down.

God bless America, what a lovely sight  
You killed all the Indians to keep "your" country white  
God bless America, you have so much to say  
About the little problem in the RSA.

A long time ago when England was all right  
There were no blacks there, the people were all white  
Mr. Powell heard a rumour and kicked up a din  
The government were weak and they let the black folks in.

God bless England, what a lovely sight  
To see in Brixton the black against the white  
God bless England, you have so much to say  
About the little problem in the RSA.

Years ago up north when people were a failure  
They were packed into ships and sent to Australia  
They arrived in the country and landed by the score  
To be met by the black man who doesn't live there anymore.

God bless Australia, what a lovely sight  
There are no blacks left to give trouble to the whites  
God bless Australia, you have so much to say  
About the little problem in the RSA.

A long time ago in Africa, way down south  
The black man was dying, no medicine for his mouth  
In 1652 the white man arrived  
And gave food and medicine to keep the blacks alive

God bless South Africa, what a lovely sight  
Working hard together, the black man and the white  
It's England and America and Australia today  
That are causing the little problem in the RSA.

Poem Lover  
Port Elizabeth, South Africa

# Classifieds

Thanks	Anniversaries	Obituaries	Obituaries	Obituaries
<p><b>ENGELAGE:</b> Thankful to the Lord for giving us these 30 years of caring and sharing with each other and our family, we like to thank our children, grandchildren, relatives and friends for the surprise celebration at Fred and Mildred's place. It was so nice to see all of you there, especially Mom Katerberg. Thanks for the beautiful cakes, plants, flowers, gifts, cards and well-wishes, Rev. Fisher's prayer and the handshakes of our fellow church members on Sunday, Dec. 7. A blessed New Year to all of you.</p> <p>Hill and Matty Engelage, 111 Winchester Rd., Brooklin, ON L0B 1Q0</p>	<p>1962 January 18 1987 We rejoice and give thanks to the Lord for His faithfulness shown to our parents and grandparents.</p> <p>JOHN and WILLEMINA KAMPHUIS (Enserink)</p> <p>as they celebrate 35 years of marriage.</p> <p>Happy anniversary from: Hank &amp; Valerie Kamphuis; Matthew, Nicholas, Mitchell — Alexandra, PEI</p> <p>Gerald &amp; Jane Kamphuis; Alissa, Martin, Kristopher — Cross Roads, PEI</p> <p>Alan &amp; Joanne McIsaac; Andrew, Joshua, Stephen, Michael — Mermaid, PEI</p> <p>John &amp; Heather Kamphuis; Andrea, Carolyn — West Royalty, PEI</p> <p>Clarence &amp; Bernadine Gerrits — Kentville, NS</p> <p>Ted &amp; Wilma Harris — Chatham, Ont.</p> <p>Tony &amp; RuthAnn Kamphuis — Grimsby, Ont.</p> <p>Christina Kamphuis — Grimsby, Ont.</p> <p>Home address: 9 Park Rd. South, Grimsby, ON L3M 2N8</p>	<p>On Tuesday, December 18, the Lord suddenly called home our dear father, grandfather and great-grandfather.</p> <p>DOUWE BRUINSMA in his 79th year.</p> <p>Dear father of: Hinke &amp; Jim Bakelaar — R.R.#5, Brussels</p> <p>Ted &amp; Jane Bruinsma — Brampton</p> <p>Greta &amp; Henry Amsinga — R.R.#4, Thameford</p> <p>Cecil &amp; Diane Bruinsma — R.R.#4, Goderich</p> <p>Fred &amp; Marilyn Bruinsma — R.R.#5, Goderich</p> <p>Charles &amp; Lynda Bruinsma — R.R.#2, Goderich</p> <p>Sid &amp; Mona Bruinsma — R.R.#2, Goderich</p> <p>Irene &amp; Peter Ott — R.R.#2, Goderich</p> <p>Also survived by 33 grandchildren and eight great-grandchildren.</p> <p>Funeral service was held on Friday, December 19 at the Chr. Ref. Church in Clinton. Rev. H. Samplonius officiating.</p>	<p>Jan. 29, 1908 Dec. 22, 1986 On December 22, 1986, the Lord suddenly called home our dear husband, father and grandfather.</p> <p>PIETER NIENHUIS at the age of 78.</p> <p>As his wife and children we thank God for a loving, dedicated man who unceasingly reminded us of our purpose in life: to serve and love God. Praise God from whom all blessings flow!</p> <p>Mrs. Catherine Nienhuis (Westra) — Burlington</p> <p>Jack &amp; Sharon Nienhuis — Hamilton</p> <p>Bob &amp; Jenny Nienhuis — Edmonton, Alta.</p> <p>Henk &amp; Liz Nienhuis — Victoria, B.C.</p> <p>Ann &amp; Ron Dirkse — Burlington</p> <p>Cor Wierenga (son-in-law) — Burlington</p> <p>14 grandchildren and nine great-grandchildren.</p> <p>Predeceased by son Pieter in 1946 and daughter Willy in 1966.</p> <p>Psalm 84.</p> <p>3260 New St., #317, Burlington, ON L7N 1N3</p>	<p>Eibergen Trenton 1927 1986 "I have fought the good fight, I have finished the race, I have kept the faith." (II Tim. 4:7)</p> <p>After struggling with leukemia for 13 years, the Lord took into His glory our dearly beloved husband, father and grandfather.</p> <p>JOHN CHRISTIAAN RHEBERGEN on Sunday, November 30, 1986, at the age of 59.</p> <p>Beloved husband of Mary Rheebergen (nee Boer)</p> <p>Father of: Pete &amp; Esther — Brighton</p> <p>Charlie &amp; Heather — Belleville</p> <p>Anita &amp; Rick (boyfriend) — Trenton</p> <p>Richard — Mississauga</p> <p>Bernard &amp; Jennifer (girlfriend) — Trenton</p> <p>Dear grandfather of Alisha of Brighton.</p> <p>The funeral service was held on December 3, 1986, at the Ebenezer Chr. Ref. Church of Trenton. Pastors John Groen and Charles Cornelisse officiating.</p> <p>Home address: 31 Carrying Place Rd., Trenton, ON K8V 3E6</p>
<p><b>ELLENS:</b> We would like to thank our children, grandchildren and relatives. It was great to be all together. Also thanks to all who, in one way or another, did remember us! May the Lord who so richly blessed us in the past 40 years, keep all of us in His hand for the year 1987.</p> <p>Peter and Anne Ellens.</p>				<p>On Monday, December 29, 1986, the Lord took unto Himself our beloved mother, grandmother and great-grandmother.</p> <p>JOHANNA SCHOLTENS (nee van Veen) at the age of 87.</p> <p>Wife of the late Albert Scholtens.</p> <p>Mother of: Jake &amp; Alice De Weerd</p> <p>Be &amp; Alie Scholtens</p> <p>Henk &amp; Ria Scholtens</p> <p>Kay &amp; Rick Nywening</p> <p>John &amp; Haikke Visser</p> <p>Albert &amp; Evelyn Scholtens</p> <p>Also survived by 30 grandchildren and 38 great-grandchildren.</p> <p>Predeceased by her son Nanne and his wife Ina Scholtens, two grandchildren and one great-grandchild.</p> <p>"Mij aangaande, het is mij goed nabij God te wezen." (Psalm 73:28a)</p>
<p><b>Births</b></p> <p>VIS: "Behold, children are a gift of the Lord." (Psalm 127:3)</p> <p>We, Andy and Alice (nee Cramer) give thanks to God for entrusting to our care our fourth child, KARA LEANNE, on November 30, 1986, weighing 8 lbs. 10 oz. She is a sister for Theresa, Dirk and Keith. Proud grandparents are Mrs. T. Vis and Mr. and Mrs. G.J. Cramer.</p> <p>R.R.#3, Thunder Bay, ON P7C 4V2</p>				<p>With thanksgiving to our Lord for the life and Christian witness, we remember our mother, mother-in-law, grandmother and great-grandmother.</p> <p>JANNEKE VANDERMEULEN (nee Hoekstra) who was called home to her Lord in her 75th year on December 10, 1986.</p> <p>With love, remembered by: Jake &amp; Alieke van der Meulen</p> <p>Sandra, Janet</p> <p>Dorothy &amp; Gerald Samplonius</p> <p>Robert, Linda, Tommy</p> <p>William &amp; Carina Van der Meulen</p> <p>Trevor</p> <p>Bernard &amp; Yvonne Van der Meulen</p> <p>Melanie, Justin</p> <p>Charles &amp; Karen Van der Meulen</p>
<p><b>Anniversaries</b></p> <p>1962 January 17 1987 With joy and thanksgiving before the Lord and by His will, we hope to celebrate on January 17, 1987, the 25th wedding anniversary of our parents,</p> <p>RINUS and CONNIE DEBRUYNE (nee Smit)</p> <p>"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Rom. 12:12) was the counsel of their wedding text. These words have been a guide to them for 25 years and we pray may continue to be a source of blessing and encouragement in the years ahead. With much love, many thanks and best wishes from their children:</p> <p>Carolyn &amp; John Zwart; Nicholas — Union</p> <p>Sylvia &amp; Henry Taekema — Leamington</p> <p>Theresa DeBruyne &amp; Brian Korvermaker — at home</p> <p>Home address: R.R.#1, Union, ON N0L 2L0</p>	<p>1962 January 12 1987 LEONARD and HERMA VERBRUGGEN (nee Verburg)</p> <p>We praise and thank the Lord for His faithfulness shown to our parents, as they celebrate their 25th wedding anniversary. It is our prayer that the Lord will continue to bless them in the years to come. Congratulations Mom and Dad!! With love from their children:</p> <p>Larry</p> <p>Karen</p> <p>Debbie</p> <p>Mark</p> <p>Nicolette</p> <p>Home address: 16 Audrey St., St. Catharines, ON L2N 1G4</p>	<p>1923 1986 "For it is by grace you have been saved, through faith — and this not from yourselves, it is the gift of God." (Eph. 2:8)</p> <p>On Saturday, December 6, 1986, God called home our dear husband, father, father-in-law and grandfather,</p> <p>MARINUS NICHOLAS KRIENSE-LOKKER at the age of 63 years.</p> <p>Beloved husband of Tine Kriense-Lokker (nee Neervoort)</p> <p>Dear father of: John &amp; Margaret Kriense-Lokker; Jeremy, Ryan, Michael — Brownsburg</p> <p>Wilfred &amp; Kim Kriense-Lokker; Nicholas — Ottawa</p> <p>Richard Kriense-Lokker — London</p> <p>Son of Mrs. C. Kriense-Lokker (v.d. Bosch)</p> <p>One brother and one sister in Holland.</p> <p>Predeceased by two infants — 1954, 1957 — and his father — 1953.</p> <p>The funeral service was held on December 9, 1986, at the Tilloenburg Chr. Ref. Church, conducted by Rev. W. Kuurstra.</p> <p>Home address: 137 Concession St. W., Tilloenburg, ON N4G 1R8</p> <p>On November 26, 1986,</p> <p>ETJE MARS</p> <p>of Parry Sound, passed away at the age of 77.</p> <p>She is survived by her husband John,</p> <p>her children</p> <p>Fred &amp; Ann — Oshawa</p> <p>Jake &amp; Elsie — Stockdale</p> <p>John &amp; Willie — Belleville</p> <p>Grace — Parry Sound</p> <p>her sister: Mrs. Anna Hoven — Whitby</p> <p>12 grandchildren and one great-grandchild</p> <p>Correspondence address: John Mars, c/o Dale Michalis, R.R.#3, Parry Sound, ON P2A 2W9</p>	<p>On December 20, 1986, it pleased the Lord to take to Himself to her eternal home in heaven, our member.</p> <p>Mrs. MARGARET SARIS</p> <p>Our sympathy goes out to the family.</p> <p>The Senior club of the First Chr. Ref. Church, St. Thomas, Ont.</p> <p>"Hetzij dan dat wij leven, hetzij dat wij sterven, wij zijn des Heeren." (Rom 14:8)</p> <p>Op woensdag, nov. 26, nam de Here tot Zich onze lieve zuster en tante,</p> <p>ETJE MARS-CLEVERINGA</p> <p>geboren 1911, overleden 1986 Nederland</p> <p>L. Bosker Cleveringa — Loppersum</p> <p>Z. Cleveringa — Wagenbergen</p> <p>T. VanderVeld Cleveringa — Grootegast</p> <p>Canada</p> <p>A. Hoven Cleveringa — Whitby, Ont.</p> <p>Neven en nichten</p>	<p>With the Lord is my shepherd" (Psalm 23)</p> <p>These words of David meant much for</p> <p>JANNEKE VANDERMEULEN our beloved sister-in-law. When, in 1981, our brother Willem, her husband, passed away, the same Psalm was used. In all her sufferings she held on to her Lord Jesus, her Shepherd. She knew Jesus' voice, but she had to wait until Jesus called her and said, "Come unto me and rest." We believe she is now with Jesus in His glory. This is our comfort and great joy.</p> <p>She was 75 years old.</p> <p>In loving memory</p> <p>Abbotsford, B.C.</p> <p>Peter &amp; Martha Vander Meulen</p> <p>Wiete &amp; Margaret Vander Meulen</p> <p>Sterre, The Netherlands</p> <p>Folkje &amp; Jan Buursma</p>
<p><b>Personals</b></p> <p>Christian gentleman, 52, wants to hear from ladies in early forties. Send replies to Calvinist Contact, File #2440, 99 Niagara St., St. Catharines, ON L2R 4L3</p>				<p><b>Ministers</b></p> <p>London First CRC, Ontario, Canada is seeking a pastor to work part time, to assist our pastor, mainly in the task of pastoral visiting. Please send inquiries to London First CRC, 513 Talbot St., London, ON N6A 2S5</p>
<p><b>Miscellaneous</b></p> <p>Evangelistic materials in Arabic. Also, a handbook in English, <i>The Bible &amp; Islam</i> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8</p> <p>Durham Region Right to Life Association has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911</p>				
	<p>More classifieds on next page</p>			

## Classifieds

Obituaries	Accommodation	Teachers	Teachers	Teachers
<p>"In my Father's house are many rooms, if it were not so, I would have told you. I am going there to prepare a place for you" (John 14:2)</p> <p>On December 27, the Lord took home to His glory, after a lengthy illness, at the age of 41.</p> <p>TILLY MARIA WERDER (nee Heeringa)</p> <p>Livingly remembered by Hanspeter Werder Daniel, Jay, Peter and Monique Werder Jan &amp; Rio Heeringa Jerry &amp; Rio Heeringa Gaper &amp; Fran Heeringa Jake &amp; Karen Heeringa Christine Stonehouse Nieces and nephews The Werder family in Switzerland The memorial service was held on Wednesday, December 31, at the Calvin Chr. Ref. Church, Dundas. Rev. A. Dreise officiating. Interment at Mount Zion Cemetery, Dundas. Corr. address: H. Werder, P.O. 85, Copetown, ON L0R 1J0 J. Heeringa, 140 North Shore Blvd., E., Burlington, ON L7T 1W4</p>	<p><b>Bed &amp; Breakfast</b> Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. € 150.00 per persoon per week. Inlichtingen: Mr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soden (416) 454 1205 after 6 p.m.</p> <p>Returnig: missionary family seeks to rent 2 3 bedroom apartment/ house in Hamilton mountain (Ont) area for an interim period beginning in March, 1987. Contact Willy at (416) 682 6311 from 9-4 weekdays or write C.C. file #2450, 90 Niagara St., St. Catharines, ON L2R 4L3</p> <p><b>See page 17 for advertising deadlines.</b></p>	<p><b>CALVIN CHRISTIAN SCHOOL</b> HAMILTON</p> <p>The Education Committee invites applications for the following teaching positions:</p> <p>a. <b>Grade two</b> — Commencing March 9, 1987, this position will be vacant. The Education Committee solicits applications from experienced teachers with a B.A. degree or B.Ed. degree or related, certified or eligible for certification under ministry regulations. This full-time position could result in employment continuing for the 1987/88 school year but is not a condition of employment.</p> <p><i>Deadline for applications is Jan. 23, 1987</i></p> <p>b. <b>Junior grade and primary grade</b> — Due to increasing enrolment and a desire to operate with smaller classes, the Education Committee has been considering to hire two additional teachers for the 1987/88 school year. We will need a minimum of one junior grade teacher and one primary grade teacher. Applications for these positions will be accepted now.</p> <p><i>Under the existing OACSS hiring policy, a contract for these positions may be offered to a presently employed teacher at any time.</i></p> <p>Direct your complete resume and/or inquiries to:</p> <p><b>W.H. Hultink, Principal</b> Calvin Christian School 547 West Fifth St., Hamilton, ON L9C 3P7 (416) 388-2645</p>	<p><b>BARRIE:</b> Timothy Christian School invites applications for an opening for <b>teaching principal</b>. Please send applications to Mrs. Liz Timmersma, Sec. of the Board, 123 Toronto St., Barrie, ON L4N 1K3, tel 728 7075</p> <p><b>DRAYTON:</b> Due to maternity leave Calvin Chr. School, Drayton, has 2 openings.</p> <p>1) <b>Special education</b>, 2 1/2 days per week from March 23 to June 10, 1987</p> <p>2) Full time <b>Grade 4</b> position, 17 students, from April 21 to June 10, 1987. Ability to teach French required. Please send resumes to Mr. A.G. Vandersteel, Principal, Box 141, Drayton, ON N0G 1P0, (519) 638 2005.</p> <p><b>LEDUC, Alberta:</b> Covenant Chr. School, Leduc, Alberta, is seeking a <b>teacher-principal</b> for the 1987-1988 school year. Send resumes to Diane Groenewold, 78 Bella Coola Dr., Leduc, AB T9E 1S1 or phone 403 926 8192</p> <p><b>WINGHAM:</b> The Wingham and District Interdenominational Chr. High School Society will have a possible opening for a <b>teaching principal</b>. Duties to commence February 1, 1987, on a consultive basis, and full-time July 1, 1987. Send resume, letters of application and/or inquiries to: Mrs. Jane Vander Velden, c/o Wingham and District Chr. High, Box 820, Wingham, ON N0G 1W0; (519) 335-3564</p>	<p><b>For Sale</b></p> <p><b>Income Tax Preparation</b> T1 Special \$10; T1 General \$15. Rental \$25 — Small business and farming \$100 - \$200. 18 years experience.</p> <p><b>MRS. A. VANDENHAAK</b> (416) 563-8635</p> <p><b>For rent</b></p> <p>Two bedroom duplex for rent in Vineland; fridge and stove included; \$325 per month, plus utilities; no pets. Call Richard Slothouber, (416) 562-7630</p> <p>One bedroom mobile in Fort Myers Beach area, Florida, 3 miles from beach. Close to church and shopping mall. Pool, hot tub, laundry and showers on premises \$800.00 U.S. per month. Still available for Jan., Feb., April, 1987. Call (416) 639-8139</p> <p><b>Wanted</b></p> <p><b>KNOW SOMEONE WHO DESERVES A JOURNALISM SCHOLARSHIP?</b></p> <p>The 325 periodical members of the Evangelical Press Association are very interested in the future of religious journalism.</p> <p>The Association offers \$100 to \$1,200 scholarships each year to Christian college juniors and seniors and graduate students committed to a career in print journalism.</p> <p>Further details and application forms are available. Forms must be completed and returned by April 1.</p> <p>Write now to:</p> <p>Executive Director Evangelical Press Association P.O. Box 4580 Overland Park, Kansas 66204</p>
<p><b>Help Wanted</b></p> <p>A Christian daycare requires an <b>E.C.E. teacher</b>. Apply to Bayfair Daycare, Box 37, Pickering, ON L1V 2R2. Phone: (416) 839-1842, attention Sue Van Dijk.</p> <p><b>NEEDED:</b> Stable, young woman for companion to 80-year-old lady, living in The Hague. The Netherlands. Live in but ample free time. No nursing experience necessary. Must have energy and be outgoing. Minimum one year. Some travel may be involved. Call Anya at 416-469-8343.</p>	<p>For our retail garden centre: An experienced store clerk, knowledge of nursery stock helpful but not essential. For our landscaping department; an assistant to our landscaper. Some experience preferred.</p> <p>Contact Cor Vanderkruk John Connon Nurseries Ltd. Box 200, Waterdown, ON L0R 2H0 Phone: (416) 689-4631</p>	<p><b>John Knox Christian School</b> Burnaby, B.C. invites applications for</p> <p><b>TEACHING PRINCIPAL</b> for the 1987/1988 school year</p> <p>This school provides Christian education from Kindergarten through Grade 7, for 140 interdenominational students. Special education, learning assistance and French language programs are also taught by a staff of one part- and 8 full-time teachers. The principal currently teaches 60 per cent of his time.</p> <p>We seek a committed Christian to lead our school, who is either already a principal or a teacher with seven years or more teaching experience in a Christian school environment.</p> <p>Burnaby is a municipality immediately east of the city of Vancouver.</p> <p>Interested candidates, who possess the aforementioned qualifications may submit their application before March 1, 1987, to:</p> <p><b>Mr. Ben Hendricks, Principal</b> John Knox Christian School 8260 - 13th Ave. Burnaby, B.C. V3N 2G5 Telephone: (604) 522-1410</p>	<p><b>Help Wanted</b></p> <p><b>REDEEMER COLLEGE</b> invites applications for one-year positions for the 1987-88 academic year in</p> <p><b>English and Mathematics (with Physics)</b></p> <p>Applicants should hold at least a master's degree and should share a commitment to the Reformed Christian basis of the college.</p> <p>Letters of application along with curriculum vitae and names of references should be sent to:</p> <p><b>Dr. James R. Payton, Jr.</b> Academic Dean Redeemer College Ancaster, Ontario L9G 3N6</p> <p>Deadline: February 15, 1987.</p>	<p><b>Help Wanted</b></p> <p><b>REDEEMER COLLEGE</b> invites applications for one-year positions for the 1987-88 academic year in</p> <p><b>English and Mathematics (with Physics)</b></p> <p>Applicants should hold at least a master's degree and should share a commitment to the Reformed Christian basis of the college.</p> <p>Letters of application along with curriculum vitae and names of references should be sent to:</p> <p><b>Dr. James R. Payton, Jr.</b> Academic Dean Redeemer College Ancaster, Ontario L9G 3N6</p> <p>Deadline: February 15, 1987.</p>
<p><b>The Christian Farmers Federation of Ontario</b></p> <p>invites applications for a full-time</p> <p><b>OFFICE POSITION</b></p> <p>Duties include: office management responsibilities including: organizing, developing and maintaining library and filing system, typing and secretarial duties, telephone answering. Valuable assets: experience with a wide range of office equipment — including computers, journalistic skills, an understanding of Christian action groups, familiarity with agriculture.</p> <p></p> <p>Position begins as soon as possible: Apply to: Christian Farmers Federation of Ontario 115 Woolwich Street Guelph, ON N1H 3V1 (519) 837-1620</p>	<p>Moving and freight company in beautiful B.C. needs a dispatcher-assistant manager, who is self-motivated, aggressive, and likes dealing with the public. Moving or trucking experience preferred.</p> <p>Please send a resume to, or phone: 635-2728 Hans Hamhuis Doc's Cartage &amp; Storage Co. (1984) Ltd. 3111 Blackburn St. Terrace, B.C.</p>	<p><b>HELP WANTED</b></p> <p><b>Dispatcher-Assistant Manager</b></p>		

## Events/Books

### Let's Play Chess

P. Layer

#### FIRST SERIES OF PROBLEMS IN JANUARY

#1120

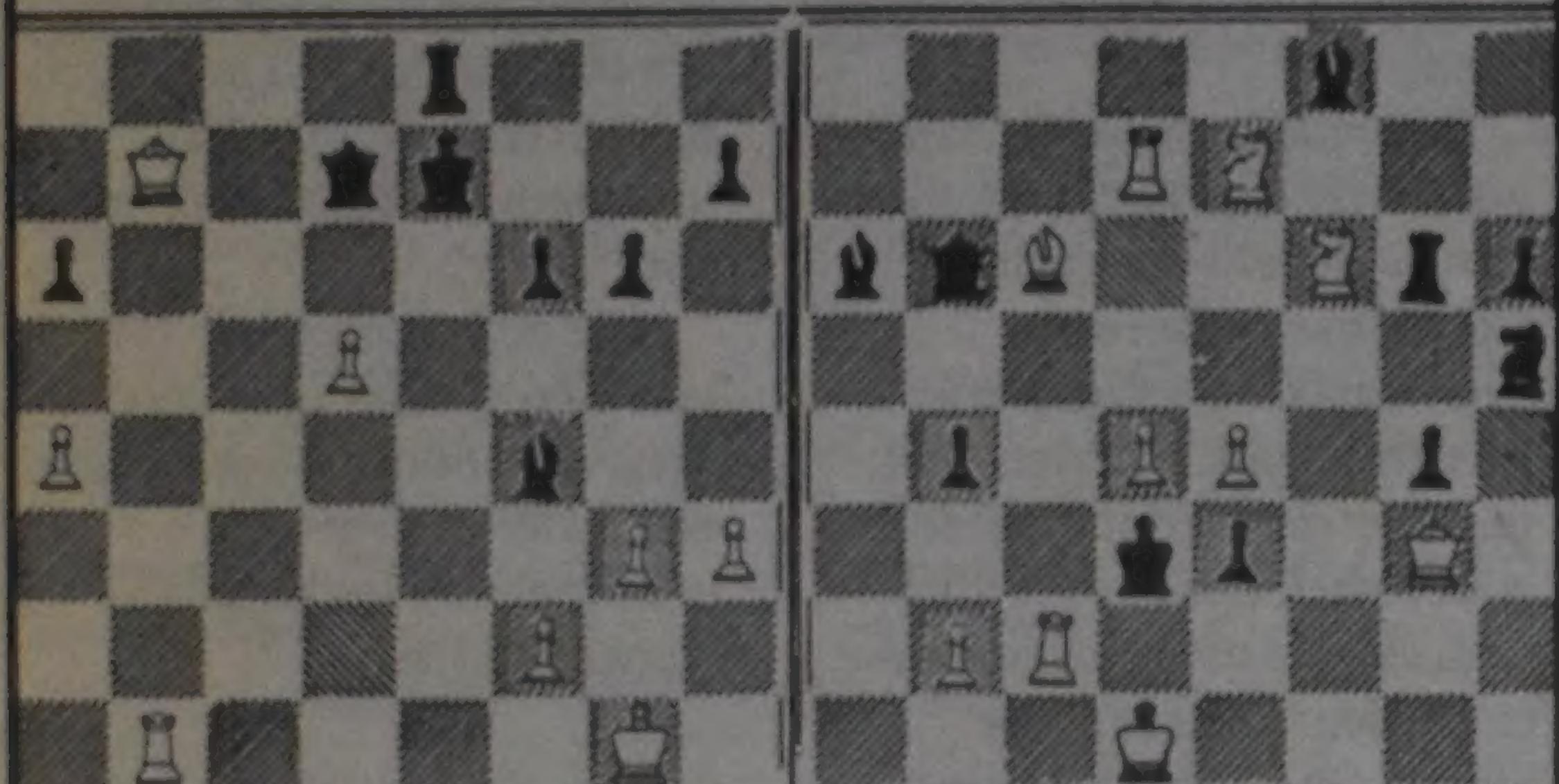
Game Position

8

#1121

H. Ahues, Germany, 1960

10

White to play and win  
3 points

2-mover 2 points

#### Notes

1. First of all, I would like to wish all our readers a very blessed New Year. Do try these problems, send in your solutions, climb to the top of the ladder and win a book for your efforts.
2. Mr. Capublanca's opponent in #1120 had just taken a knight with his bishop. Much to his surprise the most famous Cuban champion won soon thereafter. Please give the full solution to gain 3 points on the ladder.
3. Mr. Ahues won a first prize with this composition. Would you agree that it was a prize winner? Let me hear your views. Please give the key and threat, if any.

### Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri. Jan. 16	Tues. Jan. 13	Wed. Jan. 7-8:30a.m.	Thurs. Jan. 8-8:30a.m.
Fri. Jan. 23	Tues. Jan. 20	Wed. Jan. 14-8:30a.m.	Thurs. Jan. 15-8:30a.m.
Fri. Jan. 30	Tues. Jan. 27	Wed. Jan. 21-8:30a.m.	Thurs. Jan. 22-8:30a.m.

### Calendar of Events returns next issue.

### DON'T STAY PUT

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STS is an academic and practical college summer program with emphasis on Christian missions. You'll get college credit while you complete history, Spanish, and field work assignments. You'll get a close look at what your role in world missions can be. Best of all, you'll be enriched spiritually by this unique experience in learning to serve God and others.

Christ commands us to "go and make disciples of all nations." Contact Mexico STS Office at address below—or call 616-458-0404, Extension 13—and ask for complete details!

**RBC** Mexico Summer Training Session  
REFORMED BIBLE COLLEGE  
1869 Robinson Road, S.E.  
Grand Rapids, Michigan 49506

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The Ottewell Christian Reformed Church  
of Edmonton, Alberta  
will, D.V., commemorate its

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with a banquet at 6:30 p.m. and celebration services on February 13, 1987, at 10:30 a.m. and 7:00 p.m. All former members and friends are invited to attend.

For ticket information please phone H. Dekker  
at (403) 435-4476 or  
F. Plesman at (403) 469-7793

## From politics to priesthood — a gigantic leap

*Both my houses: From politics to priesthood, Sean O'Sullivan with Rod McQueen. Key Porter Books, 1986. Hardcover; 235 pp. Reviewed by Ellen Zwart.*

Are politics and religion compatible? This question begs to be asked but never is in Sean O'Sullivan's autobiography, *Both my houses*. Alas, one comes away from a reading of the book with the distinct impression that the House of God and the House of Commons are poles apart and have little to do with each other.

And yet there are many valuable insights the author gains in his service as priest that allow him to look at politics with newly-opened eyes.

The dilemma he presents, of two distinct and separate worlds, is never fully resolved. The House of Commons and the House of God are portrayed as having completely different values and codes of conduct. Eventually there does not seem to be a place for O'Sullivan anymore in politics as he knows it without compromising his slowly-awakening conscience.

The world of politics is first seen through the bedazzled eyes of a 13-year-old who shared an unusual friendship with the old warrior himself — John Diefenbaker. The Tory politician

became the young boy's mentor, receiving in return a fierce, almost blind loyalty from the young O'Sullivan. It was not until years later that the young politician-turned-priest was able to be more objective about his hero and recognize the pettiness and vindictiveness that was also part of Diefenbaker's mantle.

The transition from MP to priest was a gradual one. The turning point came after the February 1976 leadership convention. After the wrangling and backstabbing were over and Joe Clark was declared new leader of the Progressive Conservative Party, O'Sullivan's malaise becomes full-blown, "It was time to move on," he says. Satisfaction was no longer to be found in the hurley-burley of politics.

Coming down the mountain, in O'Sullivan's own words, proved frustrating. At 20 he had become the youngest-ever MP. He had enjoyed the power and perks that are associated with those who govern. In Rome, as a seminarian, he was just one of many students struggling with his studies in an unfamiliar language and learning the discipline of the church.

Following his ordination, O'Sullivan again comes in the public eye after creating the "Dare to be a priest like me" recruitment campaign

Continued on page 20...



### Join Us In This Unique Cross-Cultural Mission Orientation Program

**PURPOSE...** Mexico Summer Training Session — an academic and practical college summer session — provides cross-cultural orientation to Christian missions. For church members (students and others) who want to learn more about the mission of Christ's church and their places in it (whether on the field or through the home church). 20th season (STS began in 1968).

**PLAN...** June 8 to August 10, (9 weeks). Based in Merida, Yucatan, with final week in Mexico City. STS includes Bible study, history, mission studies, Spanish language study, field training assignments, personal and practical disciplines, evaluation. Nine semester hours of academic credit. Lodging with Mexican families. Total immersion in a different culture.

**APPLICATION...** Request application materials from RBC (address below). Requirements: Christian profession, church appointment, commitment to missions (at home or on the field). One year college completed (or high school graduation by 1986 and good employment record). Prayer and financial support by church and/or family and friends. Costs: \$25 registration; \$875 room, board, tuition (extra cost: travel to, within, and from Mexico; books, equipment). Application deadline: March 20, 1987.

If you would like to apply for Mexico STS 1987, complete blanks below and return to the STS office at RBC. Complete information will be sent, along with guidelines for applying, requesting church approval, and seeking support.



#### 1987 MEXICO SUMMER TRAINING SESSION

Reformed Bible College  
1869 Robinson Road, Grand Rapids, Michigan 49506

Please send me an application packet for STS 1987

Name \_\_\_\_\_  
Mailing Address \_\_\_\_\_

## Dutch



## Als je 't mij vraagt ...

Syrt Wolters

Ik hoop dat zoets nooit weer nodig is, en als het weer zou gebeuren, is de situatie natuurlijk heel anders. 'k Ben zo'n veertig jaar ouder geworden, dus ik denk dat zo'n feit ook wel in rekening gebracht zou worden. Als me gevraagd wordt of ik er spijt van gehad heb Joden in huis genomen te hebben gedurende de laatste wereldoorlog, dan zeg ik: "Nee, spijt heb ik niet, hoewel ik wel moet toegeven dat zoets meer van je gezin vraagt dan je eerst in de gaten hebt."

Toch, als ik er aan terug denk, was het niet allemaal zorg en dreiging; we hebben ook erg veel plezier gehad.

Voor twee en een half jaar hebben we een Joods gezin in huis gehad; van begin november 1942 tot mei 1945. We hadden er eigenlijk niet op gerekend dat we Joden in huis zouden nemen; 'k was nogal werkzaam in de ondergrondse; daarom vonden we het niet verantwoord om ook nog andere mensen bloot te stellen aan extra gevaar. Maar toen de nood voor een gezin uit Deventer nijpend werd en we geen schuiladressen meer beschikbaar hadden, besloten we om dan maar "voorlopig" die mensen in huis te halen, zodat ze gevrijwaard werden van onmiddellijk gevaar. Zodra een ander adres beschikbaar zou komen, moesten ze, vooral met het oog op hun eigen veiligheid, direct bij ons vandaan.

Om het gevaar tot het minimum te beperken, besloten mijn vrouw en ik om het op eigen houtje te doen, zonder er iemand anders van te vertellen. Dus vertelde ik "onze groep" dat ik iemand gevonden had om die mensen uit Deventer te verbergen, maar dat hij zelf wilde onderhandelen. Hij wou het adres en de naam van de mensen weten en voor de rest zou hij de verantwoordelijkheid op zich nemen. De groep vond dat natuurlijk prachtig. Ik kreeg het adres en hun telefoonnummer. Er was afgesproken dat een telefoongesprek zou handelen over het overnemen van een piano.

Ik belde het nummer en vroeg of men een piano te koop had. Ik stelde me voor als mijnheer van den Berg, en dat ik de volgende avond per trein naar Deventer zou komen om de piano te zien.

★★★

Om zes uur belde ik bij hen aan; een bovenhuis van een luxe zaak in dameskleding. Maar alles was pikdonker.

Toen de deur op een kier kwam, vroeg ik of hier de piano te zien was. Dat opende de deur en ik stelde me voor als van den Berg. Samen gingen we naar boven, waar ik de rest van het gezin ontmoette: Een vader en moeder in de zestig en nog een andere zoon. Beide zoons waren tegen de dertig. Men had op me gerekend voor diner. Ik werd bijna direct uitgenodigd om aan te schuiven. Na de eerste onwennigheden kwam het gesprek op hun nood, waarin ze verkeerden. Ze hadden "van binnen uit" van de politie de waarschuwing gekregen dat ze binnen een maand op de lijst stonden om weggevoerd te zullen worden. Uiterraard waren ze, vooral de ouders, erg zenuwachtig.

Zo goed en zo kwaad als het me mogelijk was vertelde ik hen de situatie: dat ik een adres voor hen had, waar ze "voorlopig" zouden kunnen blijven, terwijl een meer veilige plaats voor hen gevonden zou worden. Als een geslaagd zakenman werd me direct verzekerd, dat hun veiligheid ruimschoots vergoed zou worden. Hij noemde een verschrikkelijk hoog bedrag, wat maandelijks beschikbaar was "ook al zou de oorlog 10 jaar duren!"

Van meet af zei ik, dat de mensen die we voor hen gevonden hadden er niet op uit waren om er aan te verdienen. Gangbaar kostgeld van fl. 17.50 per week per persoon was voldoende!

Ik trachtte duidelijk te maken dat hun woonkamer, slaapkamer, eetkamer en badkamer één en hetzelfde vertrek zou zijn. Dat ze geen schoenen mochten dragen, alleen maar pantoffels, en dat er alleen maar fluisterend gesproken mocht worden! We konden alleen maar de ouders bergen. De jongens zouden bij een overbuur ondergebracht worden: een weduwe met nog een zoon thuis. Afgesproken werd, dat ze per auto naar Enschede gebracht zouden worden op een bepaald punt, niet te ver van ons huis. De chauffeur moest hen afzetten en dan weggaan. Als de auto verdwenen was, zou ik tevoorschijn komen en hen naar hun schuilplaats brengen. Alles gebeurde natuurlijk in het pikdonker.

★★★

Kunt u zich voorstellen wat dat geweest moet zijn voor die mensen: afgezet te worden in een vreemde stad, waar ze geen heg of steg wisten, in dikke duisternis, achter gelaten door de chauffeur zonder te weten of die "redder" er wel zou zijn! Stel je voor dat hij niet op

## Zou je weer Joden in huis nemen?

kwam dagen!

Ik zag een auto komen, die langzaam tot stilstand kwam. Ik stond achter een boom, vanwaar ik alles kon zien. Toen de auto weg was, was het pikdonker. Ik ging onmiddellijk naar hen toe en zei: "goedenavond," op zachte toon. Ik kon ze bijna horen zuchten van verlichting. Ik liep tussen hen beiden in en op de tast vonden we de weg naar ons huis, waar de voordeur op een kier gelaten was, zodat we

ongemerkt naar binnen konden gaan.

De kinderen waren al naar bed, en dit keer had mijn vrouw de tafel gedekt voor vier. Geloof me — die eerste kennismaking was niet erg geruststellend! Nu begon het pas! Het moet voor die mensen wel een hele gewaarwording geweest zijn om zo overgeplant te worden in een zo totaal andere omgeving. Van een luxe bovenverdieping naar een volkswoning in een

arbeidersbuurt, waar men op z'n slaapkamer kon horen als de buurvrouw haar kind onderstopte en het lichtknopje omdraaide!

Dit Joods echtpaar is 2½ jaar bij ons in huis geweest; in volgende stukjes wil ik u graag wat vertellen over onze ervaringen, soms komisch, soms haarrijzend.

Syrt Wolters is kapper in Victoria, B.C.

## Met de wijzen op zoek

## Anne van der Bijl

Wijzen zoeken en weten bovendien wat ze zoeken. "Waar is de Koning der Joden, die geboren is?" vragen de wijzen uit het Oosten. Het is de eerste vraag van het Nieuwe Testament. Maar het antwoord op die vraag lag eigenlijk al besloten in de eerste vraag van het Oude Testament, die God stelde aan Adam: "Waar ben je?" Wie door de zonde ver weg raakte van God, wordt weer teruggebracht omdat God de verlorene zoekt en vindt in de Here Jezus. Dus daar is God voor de wijzen en voor u en mij te vinden: in Bethlehem, Immanuel — God met ons! Dat is de kern van het Kerstfeest!

De wijzen zoeken — maar wat is het merkwaardig dat zij, die de Schrift kennen en die hen de weg wijzen, geen stap verzetten om Hem ook te vinden. Hebben ze wel interesse in de Christus?

Wij willen ons scharen bij de wijzen die nog steeds zoeken naar het 'Lichaam van Christus,' ook als de 'overpriesters en schriftgeleerden van het volk' (Matteus 2:4) niet bereid zijn om met ons op stap te gaan.

Al in het begin van mijn bediening werd dit verschil heel duidelijk. Als ik na mijn reizen terugkeerde en daarover sprak in kerken en kringen, dan kwamen vaak mensen naar me toe, die zeiden: "Wij waren daar ook, maar wij hebben geen lijdende Kerk of zelfs maar iemand die smeekte om een bijbel ontmoet."

"Ik vroeg dan waar ze naar zochten op hun reis. Het bleek dan dat zij gezocht hadden naar mooie stranden in Roemenië, kloosters in Bulgarije of klederdrachten en ruïnes in Joegoslavië. "Precies," zei ik dan, "en wat jullie zochten hebben jullie gevonden. Maar ik zocht de lijdende Kerk, het Lichaam van Christus ... en dat vond ik."

Dat verschil tussen 'mensendie-er-geweest-zijn' is vandaag nog steeds aanwezig. "Wie zoekt, die vindt," zegt de Bijbel. De 'wijzen,' die

vandaag de Christus, de Messias, de Beloofde, de Redder zoeken, vinden Hem! En wie in China, Rusland, in Iran of Ethiopië, zoekt naar Jezus, komt Hem tegen in de lijdende Kerk, die om onze hulp smeekt.

Officiële delegaties, die andere dingen zoeken, vinden inderdaad dat wat ze zoeken. Maar het oordeel van de gelovigen, van hen die de prijs betalen in gevangenissen en concentratiekampen, is vernietigend over degenen die niet eens zochten naar de lijdende Kerk. Kort geleden bereikte de nu volgende brief van jonge christenen uit de Sovjet-Unie het Westen:

"Jullie predikers gaan na je bezoek aan de Sovjet-Unie weer naar huis, vervuld van prettige herinneringen. Jullie hebben je allemaal laten inspireren door de eenvoudige pracht van onze kerken en de mensen die ze vullen. Dat plaatje blijft in jullie geheugen hangen en roept de warmste emoties wakker. Maar jullie moeten goed begrijpen, dat wat je gezien hebt, het absolute maximum is van wat ons is toegestaan. In alle aspecten van het bestaan — als familieleden, in onze andere kontakten met mensen en zowel in cultureel als politiek opzicht — mogen we niet als christenen leven. We mogen alleen diensten houden.

Misschien dat onze situatie duidelijker voor u wordt als we eenvoudig zeggen dat het wetboek van strafrecht ons verbiedt om God te dienen.

Help onze vervolgers toch niet door nog een spijker in het gekruisigde Lichaam van de Here Jezus te slaan. Dat doen jullie elke keer wanneer iemand zegt dat er geen vervolging van gelovigen in de Sovjet-Unie is, of als jullie de uitspraken van onze kerkleiders herhalen, die blind zijn voor de geestelijke opwekking binnen de Kerk.

Maar zelfs onder een atheïstisch en totalitair systeem zijn er nog die niet bang zijn om hun christelijk geloof openlijk te belijden en op te staan ter

verdediging van de menselijke waardigheid, ongeacht de dreiging van vervolging en dood."

Moskou of Bethlehem — voor wie eerlijk op zoek is, komt het op hetzelfde neer. De herders doen dezelfde ontdekking als de wijzen! Zij vinden wat ze zoeken! Maar zij mogen dan ook vertellen wat niemand anders vertellen kan — en daarom vinden wij in "Kruistochten" onze specifieke opdracht: wij verkondigen met grote vrijmoedigheid en ijver wat we gezien en gehoord hebben. Nu zoveel concrete informatie beschikbaar is over die vreselijke vervolging, die in de halve wereld woedt, mogen we niet zwijgen.

Wie dit Lichaam van Christus vandaag niet zoekt, steunt en sterkt, maakt zich mede schuldig aan verraad. Daarom mochten de 'wijzen' niet teruggaan naar hen die wel wisten, maar niet zochten.

De wijzen reisden terug naar hun land als wijzen omdat ze God gehoorzaamden en Jezus niet uitleverden aan de overheid. Die overheid had immers zelf om "samenwerking" gevraagd? Ik geef toe dat er iets beangstigends zit in de gedachte dat we het 'Lichaam van Christus' laten lijden zonder dat we iets doen. Is het onkunde of onwil?

Toen de apostel Johannes in een visioen zag hoe wreed de vervolging van de Gemeente in de eindtijd zou zijn — zo afschuwelijk, dat de vervolgers "dronken zouden worden van het bloed der heiligen" (Openbaring 17:6) — verbaasde hij zich.

En dan volgt de laatste van de in totaal 1022 vragen in de Bijbel als de engel zegt: "Waarom verbaast gij u?" (Openbaring 17:7)

De wijzen van vandaag hoeven zich niet te verbazen, want zij weten waar de vervolging vandaan komt. Zij luisteren naar de stem van God.

Overgenomen uit: Kruistochten, december 1986.

## 't Liep tegen het Krentebrood

### Herman de Jong

Ik heet Jan Jansen en mijn vrouw is Tiny Jansen. We zijn van middelbare leeftijd en goed op elkaar ingespeeld. Maar dat is ook wel eens anders geweest ... lees maar verder!

Wij wonen in een voortvarende stad. Hei heeft een Hollandse winkel. Onze kinderen zijn allemaal de deur uit; de oudsten getrouwden de jongste vertoef in Grand Rapids. Tiny, zoals meer vrouwen vandaag aan de dag, werkt. Drie dagen in de week, als cassiere bij Zellers. Daar zat aan vast, dat ik enige huishoudelijke zaken van haar moest overnemen, zoals stofzuigen en winkelen.

### Goed schoon

Aan het stofzuigen heb ik een broertje dood. Ik schijn het nooit goed genoeg te doen. Het is mijn vaste overtuiging dat men niet moet zuigen waar geen stof ligt — onder stoelen en vloerkleedjes bijvoorbeeld. Als elke rechtgearde Gereformeerde Canadees laat ik me niet overtuigen dat mijn vaste overtuiging berust op een waanidee.

Zodoende hadden Tiny en ik, vooral aan het begin van mijn nieuwe huishoudelijke loopbaan, wel eens wat met elkaar. Vooral als ze, moe van het cassieren, 's avonds voor de securigheid nog eens, na mij, met de stofzuiger door het huis brulde.

Nu heeft onze stofzuiger een zakje. Toen ik weer eens moest stofzuigen, maakte ik na afloop dat zakje keurig schoon. Er zat geen stofje meer in. Die avond had Tiny het weer op de heupen. Overal zag ze stof liggen. Het duurde maar even of ik kreeg streeppjes op de teevee en wist, dat ergens in ons huis de stofzuiger door een slaapkamer gierde.

Ik liet Tiny rustig begaan. Toen ze klaar was met het hele huis, zei ze: "Zo, nu is het tenminste weer GOED schoon." Haast meewarig draaide ik de kop van de zuiger

en haalde het zakje tevoorschijn. Het zou natuurlijk zo leeg zijn als een collectezakje in een liberale kerk. Ik vergiste me deerlijk. Het zakje zat halfvol, en zodoende werd me de kans ontnomen om Tiny es lekker te pesten.

Na zoveel jaren met EEN vrouw te hebben omgegaan, heb ik wel geleerd elke aanleiding tot echtelijk getwist te vermijden, en dus zwaaid ik daarna de stoelen van hun plaatsen en gooide ik de vloerkleedjes op een hoop.

### Een baksteen

Ook het winkelen hebben we eerlijk verdeeld. Zij haalt de Loblaw winkel leeg, ik de Hollandse winkel. Zij vertrouwt mij niet in Loblaw. Ik denk dat het lijstje te lang is. Mannen kunnen niet winkelen met lange lijsten. Ze vergeten dingen. Het veel kortere boodschappen-lijstje voor de Hollandse winkel, dat Tiny getrouw elke vrijdagmorgen met veel poeloegezuig voor mij nederklad, is mij beter toevertrouwd.

Ze moest eens weten dat deze lijst mijn broekzak niet verlaat ... ik kan het wel dromen zo langzamerhand. King (twee rolletjes), pakje boterhamvlees (je moet maar eens kijken), kaas (\$3.50), Groninger oude-wijven koek (even indrukken om te zien of het vers is), en natuurlijk krentebrood (kleine). Allemaal heerlijkheden die je met een brok in de keel naar Holland doen terugverlangen.

Eens heeft zo'n krentebrood ons huwelijk haast de das omgedaan ...

Ik sta er om bekend dat ik zeer vlug kan winkelen. Hier een greep, daar een greep! De dames in de winkel kunnen er niet over uit en glimlachen als ik door de winkel zeil. Het zou me wat! Zoeken hoeft je nooit, want ook de winkelier in Canada (als hij tenminste oprocht Gereformeerde is) weet dat je niet onnodig de

traditionele plaats van de King-pepermunten moet veranderen. Zelfs de belegen kaas is heerlijk netjes van de jonge gescheiden.

Zo zou ik dan het krentebrood (kleine) grijpen, toen plotseling mijn oog op een grotere viel. Ik woog het in mijn hand. Het lag daar als Hogelandse baksteen! Het liep tegen Kerst en dan zijn de bakkers altijd wat royaler met de krenten! Tiny, helemaal aan de andere kant van de stad in de Zellers winkel, fluisterde in mijn oor: "Terugleggen, Jan, ... een kleintje, dat weet je toch?" Maar eeuwen *headship* fluisterden in het andere oor: "Ben jij nou hoofd van het gezin, of niet?" Ik stopte het in mijn ruime boodschappentas!

In de auto ontdekte ik spijtig, dat ik mijn zoute harinkjes vergeten had. Die staan niet op Tiny's lijstje, hoor ... vreselijk, een dollar per stuk! Zij weet dan ook niets van deze mijn wekelijkse zonde: voor ze thuis komt, heb ik ze alle drie al lekker naar binnen laten glijden.

### Breng het terug

Achter in de fridge, achter de yogurt en de appelmoes, legde ik mijn krentebrood. Maar wat houdt men voor het oog van een vrouw verborgen?

"Ben jij nu helemaal ....", riep ze. Uit toch nog een zekere beleefdheid en gevoel voor onderdanigheid maakte ze de zin niet af. "Morgen direct terugbrengen!"

"Had je gedacht!"

"Ik wil dat ding niet, ik zei

een kleine en er zitten ook nog kruiden in!"

"Meisje, weeg het ding nou es in je hand; het zit hardst ... vol met krenten!"

"Je brengt het dadelijk terug!"

"Doe 'k niet!"

"Doe je wel!"

Nu moet je moeder de vrouw nooit gelegenheid schenken om het verleden op te rakelen. Het krentebrood deed dat wel. Al mijn ondeugden, onhebbelijkheden, schrielle karaktertrekken, zelfs het "om de stoelen zuigen" werden zeer nadrukkelijk belicht. Ik moet hierover mijn verwondering uitspreken. Hoe bestaat het, dat een mens zoveel kan onthouden!

Later op de avond, terwijl ik naar *The Journal* zat te kijken waar Barbara Frumm met een hele zaal mensen de toekomst van het Canadese huwelijksleven besprak, zei ik tegen mijn stil-breinde vrouw: "Jammer toch dat het Christen-zijn helemaal niet te voorschijn komt." Ze keek me wat meewarig aan maar zei niets. De hele avond had ze al niets gezegd. En dat betekent dat ze moeilijkheden heeft met mijn persoon.

Het krentebrood vervulde de kamer. De zurige lucht hing als een kwade walm boven onze grijzende hoofden. Stil gingen we naar bed. De volgende morgen kocht ik er een klein broodje bij ... koppigheid verbood me het grotere brood terug te brengen.

Die week at ik krentebrood ... Het was alsof er een kei in

mijn maag lag. Vertel mij nooit meer dat krentebrood licht verterbaar is! Ik kon geen krent meer zien.

Toen ik dan mijn laatste sneetje verorberde, zat er plotsklaps een andere vrouw tegenover me. Haar oogopslag werd lichter, en haar wangetjes vervoonden een glimlach.

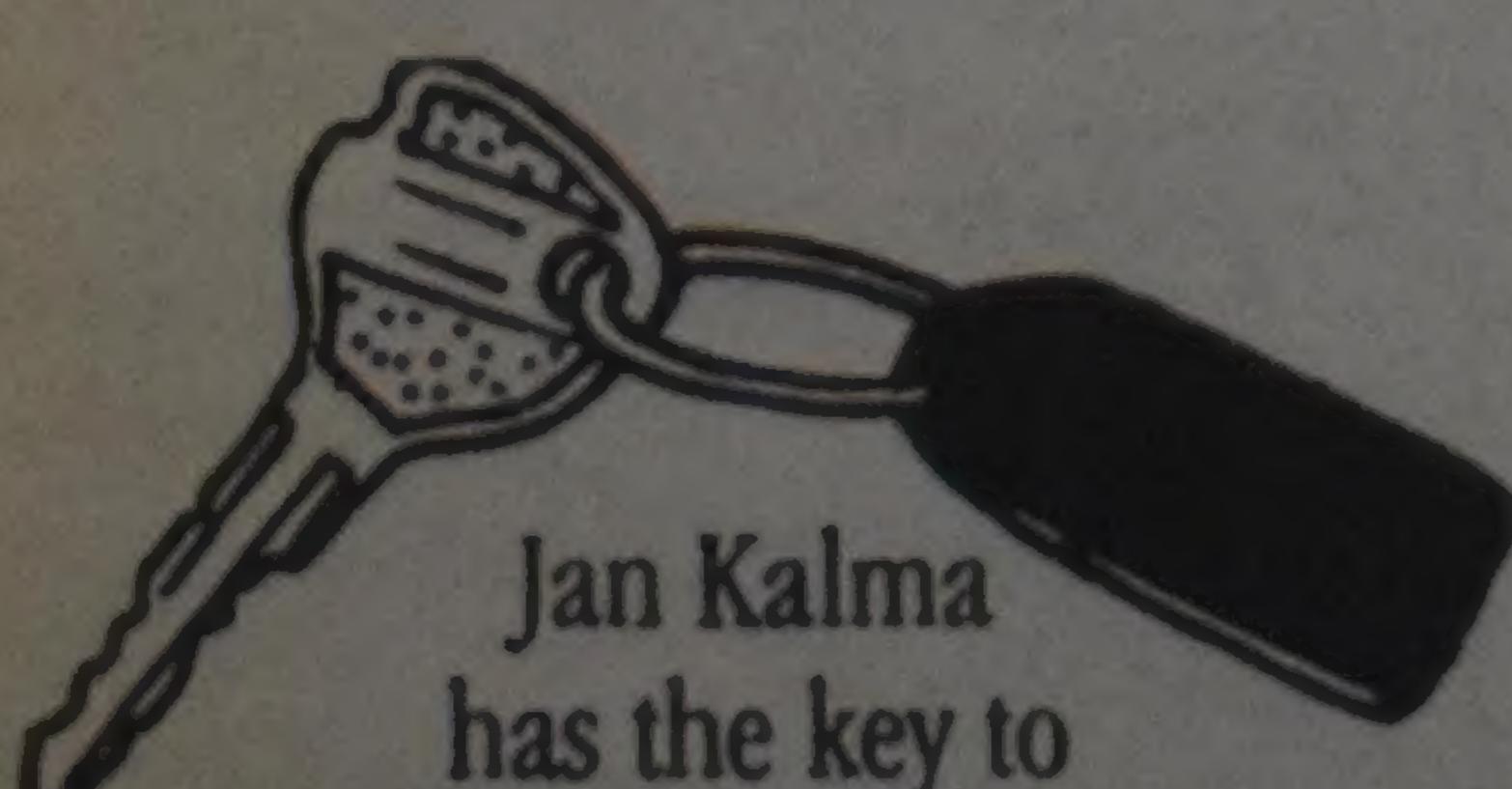
"Wat heb je toch lekker van dat krentebrood zitten smullen," zei ze.

Ze kwam achter me staan om mijn nek te wrijven. Doet ze altijd als ze iets goed wil maken. "What are we sometimes crazy people, hè Jan?" zei ze dromerig boven mijn hoofd.

"You can say that again," sprak ik, "heb je het boodschappenlijstje klaar? Het is al weer vrijdagmorgen ...."

*Herman de Jong woont in Jordan Station, Ontario.*

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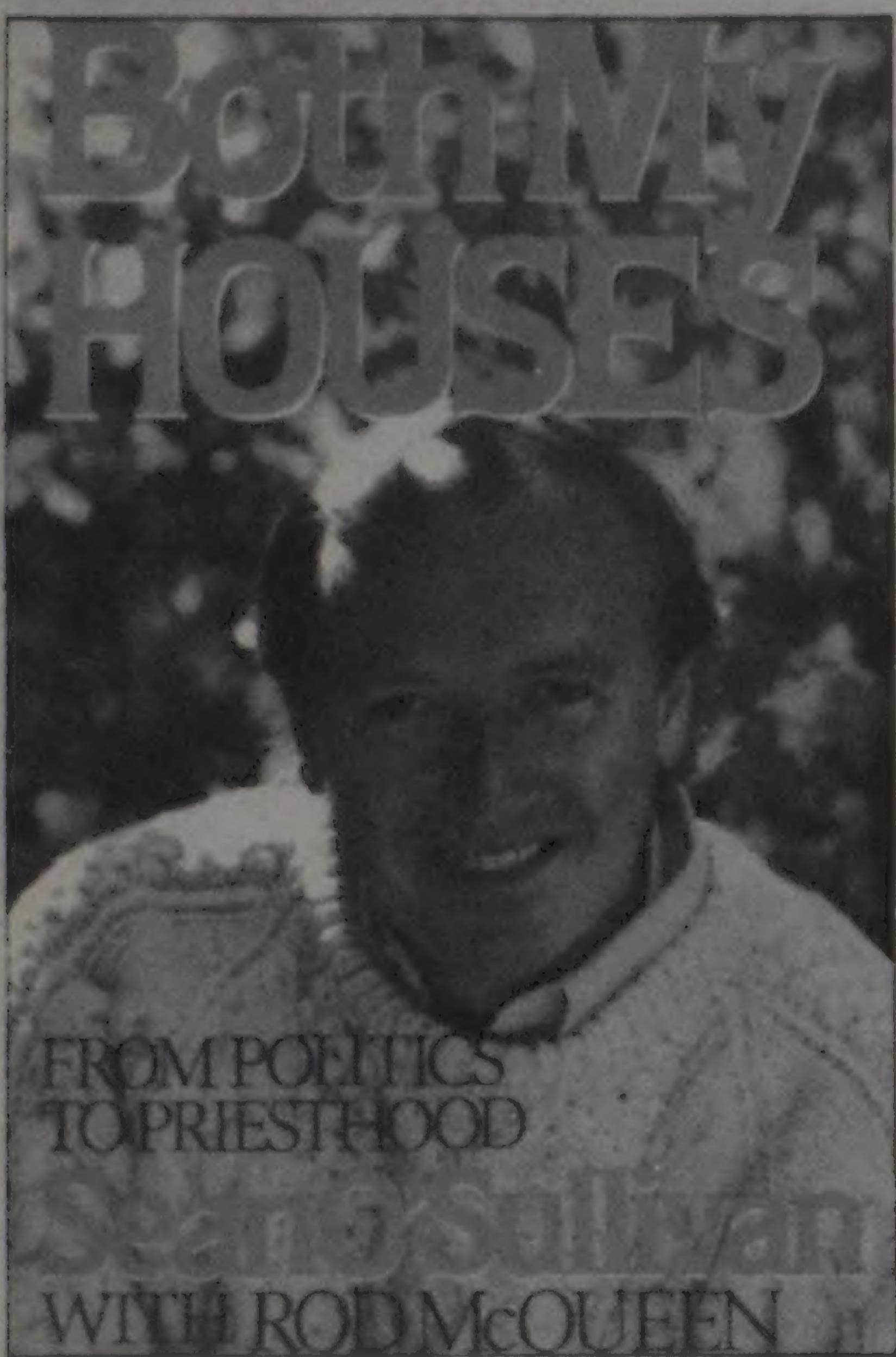
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## Books

## From politics to priesthood

... continued from page 17.



for new priests. Huge billboards in stark black and white showing a crucified Christ against a city skyline, confront Toronto residents one morning. Although many were outraged at this tactic, the campaign was considered "successful" in that the number of young men entering the priesthood rose.

In 1983 Sean O'Sullivan was diagnosed with leukemia. His ensuing struggle allows him to experience God's request to "trust Him," even when he doesn't know what's going on.

O'Sullivan's own words neatly sum up the two irreconcilable worlds that constitute his life:

"In politics you deal with issues in the abstract and people in the most general of terms. A lot of the time I really wondered whether anything I did made any difference at all."

"The call to politics makes you open to the pursuit of power. You ask 'How can I gain?'

"The call to priesthood is to service. You ask, 'How can I give?' As a priest you know you are making a contribution."

*Both my houses* is well worth reading, and offers a lively account of what occurs in the backrooms of the nation. It also serves as a poignant reminder of the unresolved dualism that plagues our social and personal lives.

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